

JOURNAL

TWENTY-SIXTH

Quadrennial Session

OF THE

General Conference

OF THE

African
Methodist Episcopal
Church

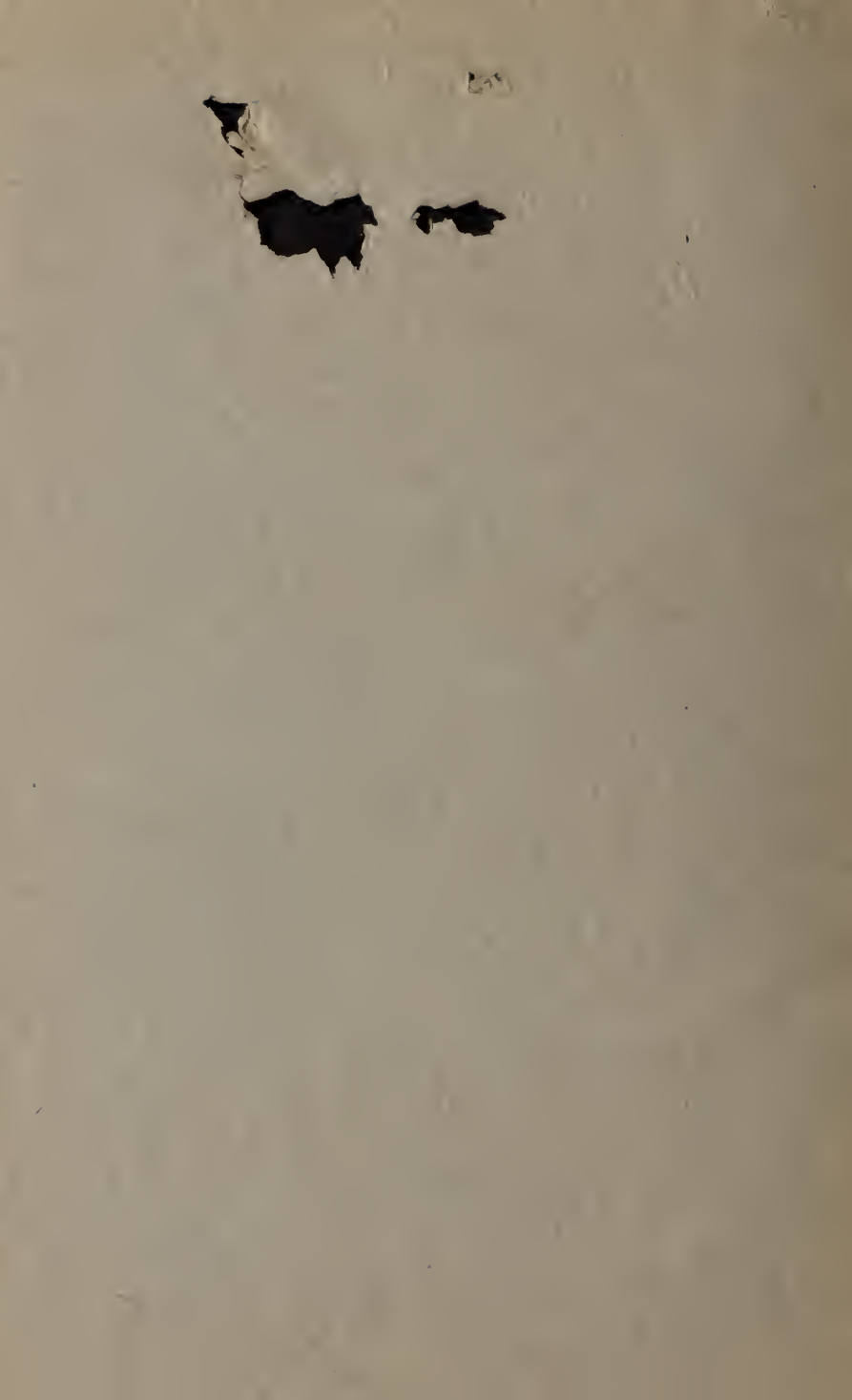
HELD IN

St. Louis, Missouri

May 3rd to 18th, 1920

1922

A. M. E. Sunday School Union
Nashville, Tenn.



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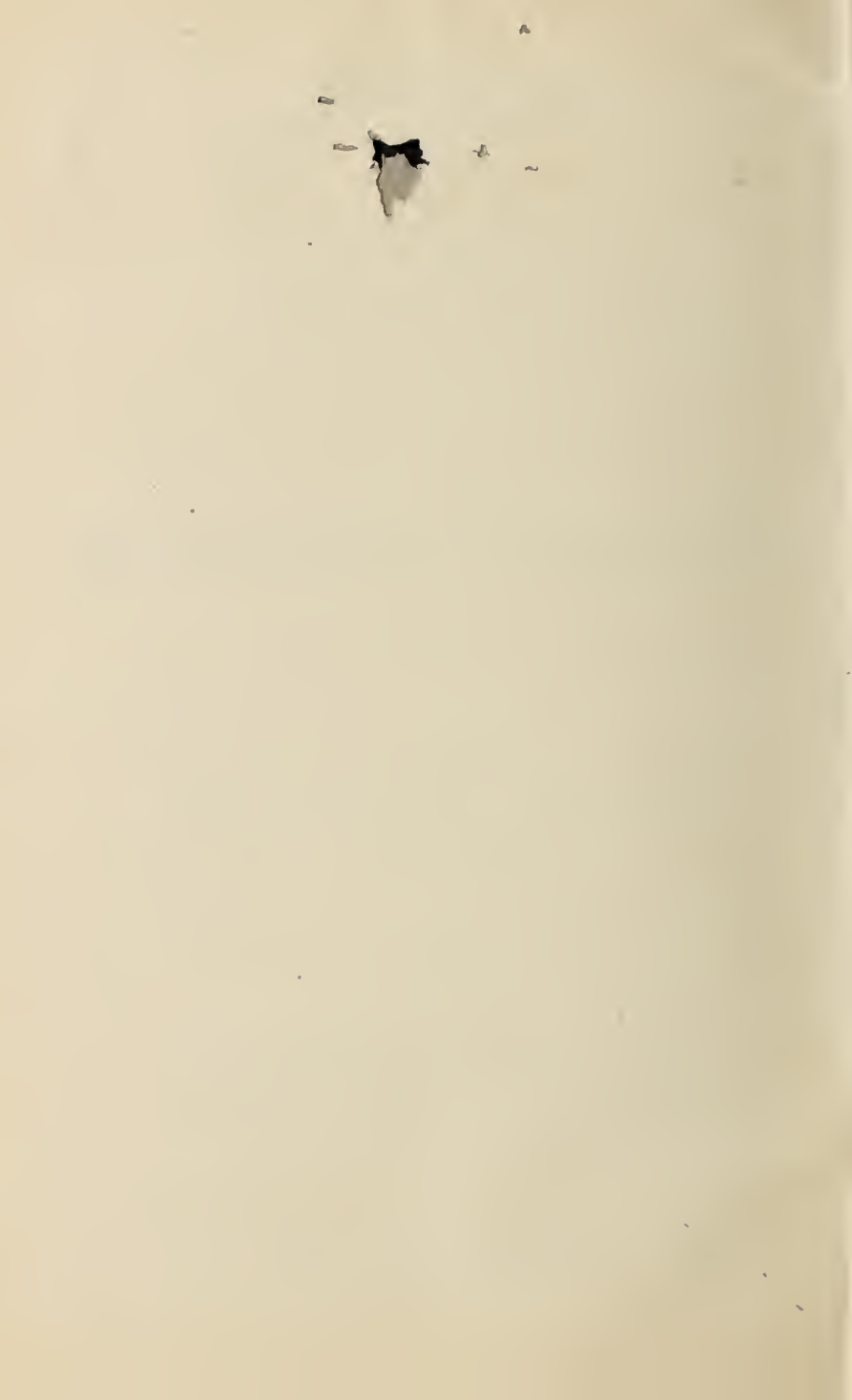
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LAY.

D. A. Hart, Philadelphia, Pa.	C. E. Bostic, Philadelphia, Pa.
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J. L. Mitchell, Brooklyn, N. Y.	A. Q. Martin, Brooklyn, N. Y.
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LAY.

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LAY.

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J. T. Lomax, Sumter, S. C.	J. C. Watkins, Sumter, S. C.

LAY.

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LAY.

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Palmetto South Carolina Conference.**MINISTERIAL.**

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L. F. Alston, Columbia, S. C.	J. E. Beard, Charleston, S. C.
J. S. Morant, Charleston, S. C.	D. A. Perrin, Georgetown, S. C.
S. J. Dobbins, Mt. Pleasant, S. C.	

LAY.

G. W. Howard, Georgetown, S. C.	Francis Smith, Bonneau, S. C.
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EIGHTH DISTRICT.**Mississippi Conference.****MINISTERIAL.**

M. R. Dixon, Natchez, Miss.	S. S. Stevens, Brookhaven, Miss.
S. P. Washington, Port Gibson, Miss.	G. W. Beamon, Hattiesburg, Miss.
W. L. Atkins, Sumrall, Miss.	

LAY.

J. B. Greene, Port Gibson, Miss.	P. A. Lightfoot, Brookhaven, Miss.
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North Mississippi Conference.**MINISTERIAL.**

S. P. Felder, Mound Bayou, Miss.	H. M. Pillow, Rosedale, Miss.
W. T. Strong, Greenville, Miss.	J. R. Powe, Mound Bayou, Miss.
A. N. Thompson, Round Lake, Miss.	

LAY.

R. J. Gardner, Mound Bayou, Miss. J. C. Collins, Rosedale, Miss.

East Mississippi Conference.

MINISTERIAL.

J. W. Haire, Jackson, Miss. H. Dean, Bayland, Miss.
 C. F. Billings, Jackson, Miss. T. S. J. Pendleton, Yazoo City, Miss.
 J. H. H. Franklin, Meridian, Miss.

LAY.

S. W. Miller, Jackson, Miss. A. J. Topp, Greenwood, Miss.

Central Mississippi Conference.

MINISTERIAL.

J. J. Morant, Vicksburg, Miss. A. L. Murray, Jackson, Miss.
 D. R. Morant, Vicksburg, Miss. H. A. Stewart, Leland, Miss.
 B. C. Crowe, Arcola, Miss. C. S. Jones, Friars Point, Miss.

LAY.

A. B. Morant, Signal, Miss. H. H. Weathers, Rolling Fork, Miss.

Northeast Mississippi Conference.

MINISTERIAL.

Wm. Barnes, Grenada, Miss. L. M. Staves, Jackson, Miss.
 W. H. Edwards, Jackson, Miss. H. H. Buckingham, Grenada, Miss.
 A. S. Blake, Enid, Miss.

LAY.

E. A. Bolton, Coldwater, Miss. W. B. Foree, West Point, Miss.

Northwest Mississippi Conference.

MINISTERIAL.

F. R. C. Durden, M'd Bayou, Miss. J. T. Reese, Clarksdale, Miss.
 W. P. Q. Byrd, Clarksdale, Miss. J. E. Brown, Friar's Point, Miss.
 E. S. H. Ousley, Jonestown, Miss. W. M. Brown, Coahoma, Miss.

LAY.

S. L. Mangrum, Clarksdale, Miss. I. W. Harper, Jonestown, Miss.

Louisiana Conference.

MINISTERIAL.

C. E. Brooks, Hammond, La. J. W. Washington, Baton Rouge, La.
 E. Wittenberg, New Orleans, La. G. B. Brown, New Orleans, La.
 E. D. Williams, New Orleans, La. J. B. Bell, New Orleans, La.
 P. W. Rodgers, Morgan City, La. A. T. Tunson, Lake Charles, La.

LAY.

G. C. Bryant, Thibodeaux, La. H. R. Baranco, Baton Rouge, La.

North Louisiana Conference.

MINISTERIAL.

A. Thomas, Shreveport, La. G. T. Stinson, Shreveport, La.

C. H. Powell, Shreveport, La. H. A. Belin, Oakdale, La.

J. M. Brown, Velie, La. L. B. Butler, Alexandria, La.

LAY.

B. F. Terry, _____, _____. Robert Boughton, _____, _____.

NINTH DISTRICT.**Alabama Conference.**

MINISTERIAL.

G. B. West, Montgomery, Ala. P. W. Walls, Montgomery, Ala.

L. V. Starkey, Selma, Ala. J. S. Thompkins, Darlington, Ala.

S. L. Bates, Autaugaville, Ala.

LAY.

W. J. Robinson, Detroit, Mich. D. L. House, Snow Hill, Ala.

North Alabama Conference.

MINISTERIAL.

L. G. Duncan, Birmingham, Ala. J. R. Burghes, Birmingham, Ala.

J. B. Carter, Birmingham, Ala. W. H. Mixon, Selma, Ala.

E. H. Hudson, Birmingham, Ala.

LAY.

P. S. Moten, Birmingham, Ala. R. E. Simms, Birmingham, Ala.

Central Alabama Conference.

MINISTERIAL.

H. N. Newsome, Selma, Ala. J. H. Allison, Uniontown, Ala.

Wm. Grace, Mobile, Ala. R. D. Brooks, Selma, Ala.

M. H. Leath, Mobile, Ala.

LAY.

B. J. Roundtree, Burnsville, Ala. R. L. Starkey, Mobile, Ala.

East Alabama Conference.

MINISTERIAL.

J. W. Walker, Selma, Ala. A. A. Godwin, Columbus, Ga.

E. L. Martin, Hurtsboro, Ala. W. H. Bowen, Selma, Ala.

J. H. McGhee, Salem, Ala.

LAY.

J. C. Cooper, Boothton, Ala. D. L. Butler, Fort Mitchell, Ala.

South Alabama Conference.

MINISTERIAL.

R. C. Dickerson, Eufaula, Ala. C. G. Hatcher, Dothan, Ala.
 Eli Jones, Clopton, Ala. S. Griffin, Dothan, Ala.
 A. D. W. Mitchell, Troy, Ala.

LAY.

A. Barfield, Florala, Ala. B. R. Sconiers, Enterprise, Ala.

Tennessee Conference.

MINISTERIAL.

J. A. Jones, Nashville, Tenn. J. B. Foxall, Wartrace, Tenn.
 A. P. Gray, N. Nashville, Tenn. W. A. Anderson, Nashville, Tenn.
 J. H. Smith, Dallas, Texas.

LAY.

W. H. Campbell, Shelbyville, Tenn. W. H. Shackelford, Nashville, Tenn.

West Tennessee Conference.

MINISTERIAL.

W. T. Vernon, Memphis, Tenn. N. W. Williams, Nashville, Tenn.
 W. A. Lewis, Nashville, Tenn. J. Q. Johnson, Memphis, Tenn.
 W. A. Smith, Clarksville, Tenn. C. H. Shelto, Memphis, Tenn.

LAY.

A. D. Byas, Memphis, Tenn. J. B. Willis, Memphis, Tenn.

East Tennessee Conference.

MINISTERIAL.

Jesse Jenkins, Tullahoma, Tenn. N. B. Morton, Chattanooga, Tenn.
 D. H. Butler, Chattanooga, Tenn.

LAY.

Jno. A. James, Chattanooga, Tenn. Chas. Simmons, Chattanooga, Tenn.

TENTH DISTRICT.**Texas Conference.**

MINISTERIAL.

E. J. Howard, San Antonio, Tex. G. B. Young, Houston, Tex.
 F. F. Washington, Palestine, Tex. P. C. Hunt, Houston, Tex.
 S. D. Butler, Beaumont, Tex. J. R. M. Lee, Galveston, Tex.
 W. A. Keith, Palestine, Tex.

LAY.

W. R. Roberts, Palestine, Tex. A. Miles, Palestine, Tex.

Central Texas Conference.

MINISTERIAL.

W. S. Johnson, Waco, Tex. J. F. Williams, Waco, Tex.
 R. C. Walker, Waco, Tex. F. W. Warren, Conroe, Tex.
 H. A. Young, Gause, Tex. J. M. Johnson, San Angelo, Tex.
 T. H. Smith, Waco, Tex.

LAY.

L. B. Kinchion, Belton, Tex. W. M. Tears, Austin, Tex.

West Texas Conference.

MINISTERIAL.

M. L. Pendergraff, Brenham, Tex. J. H. Hughes, Winchester, Tex.
 J. V. B. Goins, Austin, Tex. R. S. Slaughter, Chapel Hill, Tex.
 A. Deaver, Belleville, Tex. T. Y. Moore, Brenham, Tex.

LAY.

J. M. Lawson, Belleville, Tex. J. L. Storms, Caldwell, Tex.

Northeast Texas Conference.

MINISTERIAL.

J. W. McDade, Corsicana, Tex. W. D. Miller, Waco, Tex.
 W. O. Boyd, Terrell, Tex. J. H. L. Rhone, San Marcos, Tex.
 J. H. Lynn, Pittsburgh, Tex.

LAY.

S. M. Kirk, Pittsburgh, Tex. J. L. Lewis, Corsicana, Tex.

Southwest Texas Conference.

MINISTERIAL.

S. J. Johnson, San Antonio, Tex. N. S. Sims, San Antonio, Tex.
 S. McElroy, Columbia, Tex. E. D. Cooper, Brazoria, Tex.
 E. A. Anderson, Lockhart, Tex. W. E. McGrew, Waco, Tex.
 H. T. Whitmire, ———, ———.

LAY.

M. Brooks, Brazoria, Tex. M. C. Jamison, Yoakum, Tex.

North Texas Conference.

MINISTERIAL.

R. S. Jenkins, Fort Worth, Tex. C. W. Abington, Dallas, Tex.
 A. G. Winn, Terrell, Tex. C. L. Morgan, Waxahachie, Tex.
 H. A. Carr, Houston, Tex. J. A. Jones, Waxahachie, Tex.

LAY.

H. D. Winn, Dallas, Tex.

R. H. Trotter, Dallas, Tex.

ELEVENTH DISTRICT.

Florida Conference.

MINISTERIAL.

H. E. Daniels, Quincy, Fla.

H. Y. Tookes, Jacksonville, Fla.

J. E. Starke, Tallahassee, Fla.

R. H. Dames, Tallahassee, Fla.

LAY.

E. H. Flipper, Monticello, Fla.

W. S. Stephens, Quincy, Fla.

East Florida Conference.

MINISTERIAL.

D. M. Baxter, Jacksonville, Fla.

R. T. Gordon, Jacksonville, Fla.

R. A. Grant, Jacksonville, Fla.

James Murray, Jacksonville, Fla.

James Kates, Winfield, P. O., Fla.

LAY.

B. J. Jones, Lake City, Fla.

D. W. Roberts, St. Augustine, Fla.

South Florida Conference.

MINISTERIAL.

S. A. Harris, Cocoa, Fla.

S. J. Patterson, East Palatka, Fla.

C. S. Long, Ocala, Fla.

S. H. Savage, Daytona, Fla.

T. James Williams, Sanford, Fla.

LAY.

W. A. Chapman, Miami, Fla.

Jacob Thompson, Daytona, Fla.

Central Florida Conference.

MINISTERIAL.

S. A. Williams, Tampa, Fla.

R. D. McLin, St. Petersburg, Fla.

M. D. Potter, Tampa, Fla.

A. Jackson, Ocala, Fla.

I. H. Dixon, Bartow, Fla.

LAY.

E. H. Hughes, St. Petersburg, Fla. C. C. Johnson, Bartow, Fla.

West Florida Conference.

MINISTERIAL.

J. M. Wise, Tallahassee, Fla.

S. H. Betts, Marianna, Fla.

R. W. Whitehurst, Marianna, Fla. N. Z. Graham, DeFuniak Spr'gs, Fla.

A. D. Potter, Caryville, Fla.

LAY.

I. A. White, Jacksonville, Fla. J. W. Young, Campbellton, Fla.

Middle South Florida Conference.

MINISTERIAL.

G. W. Hawkins, Gainesville, Fla. S. M. Gibbs, Ocala, Fla.
G. W. Archie, Tarpon Spr'gs, Fla. P. R. Roberts, Live Oak, Fla.
W. D. Certain, Gainesville, Fla.

LAY.

R. R. Williams, Ocala, Fla. L. H. Brown, Gainesville, Fla.

TWELFTH DISTRICT.**Arkansas Conference.**

MINISTERIAL.

J. W. Whitesides, Argenta, Ark. Wm. Winston, N. Little Rock, Ark.
J. N. Campbell, Little Rock, Ark. J. V. Lee, Batesville, Ark.
J. M. B. Mitchell, Little Rock, Ark. V. M. Townsend Little Rock, Ark.

LAY.

G. H. Evans, Little Rock, Ark. G. R. Whitner, Argenta, Ark.

West Arkansas Conference.

MINISTERIAL.

Wm. Lampkins, Gurdon, Ark. W. L. Taylor, Gurdon, Ark.
H. C. Beasley, Little Rock, Ark. S. P. Perry, Malvern, Ark.
J. W. Stinson, Malvern, Ark. A. Spencer, Eagle Mills, Ark.
G. B. Ashford, Hot Springs, Ark.

LAY.

Harmon Hill, El Dorado, Ark. S. M. Goodloe, Wilmar, Ark.

East Arkansas Conference.

MINISTERIAL.

J. D. Dennis, Jonesboro, Ark. O. L. Moody, Helena, Ark.
R. C. Holbrook, Helena, Ark. E. J. Lunnion, Edmondson, Ark.
L. S. Overall, Helena, Ark. N. W. Coleman, Wynne, Ark.
H. A. Pettus, Jonesboro, Ark.

LAY.

W. R. Springer, Marianna, Ark. W. M. Anthony, Jonesboro, Ark.

South Arkansas Conference.

MINISTERIAL.

H. Scott, Pine Bluff, Ark. P. W. DeLyles, Pine Bluff, Ark.
A. A. Fleming, Pine Bluff, Ark. J. W. Gates, Monticello, Ark.
J. W. Shumpert, Phoenix, Ark. W. T. Eskridge, Dumas, Ark.

LAY.

J. H. Harrison, Pine Bluff, Ark. D. C. Brunson, Warren, Ark.

Central Arkansas Conference.

MINISTERIAL.

J. I. Lowe, Pine Bluff, Ark. W. T. Pope, Pine Bluff, Ark.
 A. H. Hill, Pine Bluff, Ark. W. W. Harris, Little Rock, Ark.
 J. H. Clayborn, Arkadelphia, Ark. E. C. Foreman, Pine Bluff, Ark.

LAY.

Chester McHenry, ———, ——. R. L. Nelson, ———, ——.

Oklahoma Conference.

MINISTERIAL

J. E. Toombs, 'Oklah'ma City, Okla. E. J. Vance, Kingfisher, Okla.
 L. J. Johnson, Enid, Okla.

LAY.

N. J. Caesar, Shawnee, Okla. Geo. Alston, Hennessey, Okla.

Central Oklahoma Conference.

MINISTERIAL.

M. W. Austin, McAlester, Okla. I. H. Hawkins, Chickasha, Okla.
 J. W. Johnson, Spiro, Okla. H. C. Rowells, ———, ——.

LAY.

J. W. Price, McAlester, Okla. T. W. Choate, Wilburton, Okla.

Northeast Oklahoma Conference.

MINISTERIAL.

C. R. Tucker, Tulsa, Okla. J. N. B. Walls, Okmulgee, Okla.
 A. E. Hubbard, Vinita, Okla. J. A. Johnson, Tulsa, Okla.
 T. W. Kidd, Okmulgee, Okla.

LAY.

S. T. Wiggins, Wagoner, Okla. W. E. Day, Sapulpa, Okla.

THIRTEENTH DISTRICT.**Sierre Leone Conference.**

MINISTERIAL.

H. M. Steady, Freetown, S. L. J. P. Richards, ———, ——.

Liberia Conference.

MINISTERIAL.

A. L. Brisbane, Monrovia, Lib. A. DeWitt Martin, ———, ——.

LAY.

G. W. Ellis, ———, ——.

FOURTEENTH DISTRICT.**Transvaal Conference.**

MINISTERIAL.

S. J. Mabote, _____, _____. J. P. LeBala, _____, _____.

Cape Colony Conference.

MINISTERIAL.

F. M. Gow, _____, _____. C. Nyambolo, _____, _____.

Orangia Conference.

MINISTERIAL.

A. A. Mareka, _____, _____. J. Y. Tantsi, _____, _____.

FIFTEENTH DISTRICT.**Michigan Conference.**

MINISTERIAL.

C. E. Allen, Detroit, Mich. Jno. W. Saunders, Kalamazoo, Mich.
 T. J. Askew, Detroit, Mich.

LAY.

J. W. Butler, Kalamazoo, Mich. G. B. Williams, Lansing, Mich.

Nova Scotia Conference.

MINISTERIAL.

C. A. Stewart, Halifax, N. S. R. H. W. Pinkett, St. John, N. B.

Ontario Conference.

MINISTERIAL.

Jos. Gomez, Detroit, Mich. Wm. H. Jones, Toronto, Ont.

LAY.

Jno. C. Holland, Hamilton, Ont. Wm. R. Ward, Toronto, Ont.

Bermuda Conference.

MINISTERIAL.

E. D. Robinson, Hamilton, Ont. A. Richardson, St. George's Bermuda

LAY.

Hilton Richardson, _____, _____. Ernest Ferbert, _____, _____.

West Indies Conference.

J. P. James, Samana, San Domingo.

P. A. Luckie, Georgetown, Demarara.

D. P. Talbot, Paramaribo, Dutch Guiana.

William Mayhew, Port of Spain, Trinidad.

S. E. C. Lord, Port au Prince, Hayti.

Alphonso Dumar, Kingston, Jamaica.

S. E. C. Chase, _____, _____.

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Fourteenth District—Rev. J. Y. Tantsi.

Fifteenth District—Rev. C. E. Allen.

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Eighth District—E. A. Bolton.

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Tenth District—S. D. Butler, J. R. M. Lee.

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Twelfth District—J. H. Harrison.

Thirteenth District—H. M. Steady, A. L. Brisbane.

Fourteenth District—

Fifteenth District—Jos. Gomez.

First District—M. F. Sydes.

Second District—L. L. Berry.

Third District—D. H. Kyle.

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Seventh District—J. S. Morant, A. W. Heyward.

Eighth District—A. S. Blake, B. C. Crowe.

Ninth District—J. H. McGhee.

Tenth District—A. Miles, R. S. Slaughter.

Eleventh District—E. H. Flipper, I. H. Dixon.

Twelfth District—

Thirteenth District—H. M. Steady, A. L. Brisbane.

Fourteenth District—

Fifteenth District—Austin Richardson.

First District—S. P. Hood.

Second District—Geo. C. Taylor.

Third District—H. D. Howard.

Fourth District—D. D. Williams.

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Seventh District—W. C. Crawford.

Eighth District—I. W. Harper.

Ninth District—J. H. Smith.

Tenth District—J. H. L. Rhone, B. T. Reese.

Eleventh District—E. H. Flipper, D. W. Roberts, E. H. Hughes.

Twelfth District—W. T. Eskridge.

Thirteenth District—J. P. Richards, A. L. Brisbane.

Fourteenth District—F. M. Gow.

Fifteenth District—J. W. Saunders.

First District—D. J. Brown.

Second District—Frank G. Russell.

Third District—E. D. Lee.

Fourth District—L. F. Finnie.

Fifth District—J. R. Ransom, W. O. Tyler.

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Eighth District—L. B. Butler.

Ninth District—J. C. Cooper.

Tenth District—P. C. Hunt, W. D. Miller.

Eleventh District—W. D. Certain, I. H. Dixon, B. J. Jones.

Twelfth District—G. B. Ashford.

Thirteenth District—H. M. Steady, A. L. Brisbane.

Fourteenth District—F. M. Gow.

Fifteenth District—J. W. Saunders.

First District—H. P. Anderson.

Second District—J. E. Jackson.

Third District—S. P. West.

Fourth District—Wm. Stewart.

Fifth District—J. F. Griffin, A. M. Ward.

Sixth District—J. A. Lindsay, S. F. James, J. E. Brown.

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Ninth District—J. A. Jones.

Tenth District—L. B. Kinchion, J. F. Williams.

Eleventh District—I. A. White, S. H. Savage.

Twelfth District—O. L. Moody.

Thirteenth District—J. P. Richards.

Fourteenth District—F. M. Gow.

Fifteenth District—Jos Gomez.

First District—J. L. Mitchell.

Second District—G. A. Edwards.

Third District—W. H. Truss.

Fourth District—Geo. A. Brown.

Fifth District—G. A. Gregg, L. Lindsay.

Sixth District—C. H. Williams, T. W. Clarke.

Seventh District—W. R. A. Felder.

ON THE SUNDAY SCHOOL UNION.

Ninth District—R. L. Starkey.

Tenth District—A. Deaver, J. L. Lewis.

Eleventh District—N. Z. Graham, C. C. Johnson.

Twelfth District—N. W. Coleman.

Thirteenth District—H. M. Steady.

Fourteenth District—F. M. Gow.

Fifteenth District—J. W. Butler.

First District—C. E. Wilson.

Second District—D. L. Grady.

Third District—J. M. Wheeler.

Fourth District—J. H. Smith.

Fifth District—W. H. Thomas.

Sixth District—J. A. Hadley, H. H. Long.

Seventh District—I. J. Pruitt.

Eighth District—G. W. Beaman.

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Tenth District—J. V. B. Goins, E. A. Anderson.

Eleventh District—R. H. Dames, James Kates.

Twelfth District—J. W. Gates.

Thirteenth District—A. L. Brisbane.

Fourteenth District—S. J. Mabote.

Fifteenth District—J. W. Saunders.

First District—H. Y. Arnett.

Second District—Wm. E. Barnett.

Third District—Olie V. Gregory.

Fourth District—Eugene Green.

Fifth District—W. B. Brooks, J. F. Sage.

Sixth District—E. Griggs, J. W. Quinn.

Seventh District—M. B. McPherson.

Eighth District—S. W. Miller.

Ninth District—W. J. Robinson.

ON ALLEN CHRISTIAN ENDEAVOR LEAGUE.

Eleventh District—C. S. Long, E. H. Hughes.

Twelfth District—W. H. Anthony.

Thirteenth District—H. M. Steady, A. L. Brisbane.

Fourteenth District—S. J. Mabote.

Fifteenth District—W. R. Ward.

First District—W. W. Allen.

Second District—S. S. Morris.

Third District—C. H. Johnson.

Fourth District—C. A. Martin.

Fifth District—E. P. Blakemore, H. J. Baker.

Sixth District—H. E. Davis, J. H. Hall.

Seventh District—E. H. McGill, H. B. Butler, D. A. Perrin.

Eighth District—A. J. Topp.

Ninth District—W. H. Campbell.

Tenth District—W. E. McGrew, W. O. Boyd.

ON CREDENTIALS.

Twelfth District—S. T. Wiggins, L. S. Overall.

Thirteenth District—H. M. Steady.

Fourteenth District—F. M. Gow.

Fifteenth District—J. C. Holland.

First District—M. W. Thornton.

Second District—P. A. Richardson.

Third District—D. P. Roberts.

Fourth District—J. W. Frazier.

Fifth District—A. R. Dobbins, W. H. Thomas.

Sixth District—J. W. Mitchell, F. M. Johnson, J. H. Watson.

Seventh District—J. S. Morant.

Eighth District—B. W. Foree.

Ninth District—M. H. Leath.

Tenth District—E. D. Cooper, J. L. Storms.

Eleventh District—R. T. Gordon, P. R. Roberts, H. Y. Tookes.

ON RULES OF ORDER.

Thirteenth District—H. M. Steady, A. L. Brisbane.

Fourteenth District—C. Nyombolo.

Fifteenth District—C. E. Allen.

First District—C. P. Cole.

Second District—Jno. E. Jackson.

Third District—W. H. H. Butler.

Fourth District—C. A. Martin.

Fifth District—W. H. Thomas.

Sixth District—C. L. Williams, M. J. Wingfield.

Seventh District—E. H. McGill.

Eighth District—E. D. Williams.

Ninth District—D. L. Butler.

Tenth District—J. M. Lawson, F. W. Warren.

Eleventh District—N. Z. Graham, H. E. Daniels.

Twelfth District—W. T. Pope.

ON TEMPORAL ECONOMY.

Fourteenth District—J. M. P. LeBala.

Fifteenth District—J. W. Saunders.

First District—H. Y. Arnett.

Second District—T. H. Hooper.

Third District—C. J. Powell, Chas. Bundy.

Fourth District—N. J. McCracken.

Fifth District—W. H. Thomas, J. B. Isaacs.

Sixth District—L. A. Townsley, R. H. Ward, C. A. Wingfield, W. O. Slade.

Seventh District—J. T. Lomax.

Eighth District—A. L. Murray.

Ninth District—W. A. Lewis.

Tenth District—C. W. Abbingtion, J. M. Johnson.

Eleventh District—S. A. Harris, R. D. McLin, James Murray.

Twelfth District—W. T. Pope, J. N. B. Wall.

Thirteenth District—J. P. Richards, A. L. Brisbane.

ON THE FEDERATION OF COLORED METHODIST CHURCHES

Fifteenth District—W. H. Jones.

First District—Walter Mason.

Second District—A. D. Avery.

Third District—W. H. H. Butler.

Fourth District—W. H. Giles.

Fifth District—G. F. Martin.

Sixth District—A. Parker.

Seventh District—L. A. Logan.

Eighth District—A. H. Morant.

Ninth District—W. H. Bowen.

Tenth District—H. S. Sims, H. D. Winn.

Eleventh District—J. M. Wise, G. W. Hawkins.

Twelfth District—J. V. Lee.

Thirteenth District—H. M. Steady, A. L. Brisbane.

Fourteenth District—J. Y. Tantsi.

ON THE OBSERVANCE OF THE SABBATH.

First District—H. P. Anderson.

Second District—Melvin J. Keys.

Third District—N. B. Allen.

Fourth District—Geo. W. Jones.

Fifth District—J. C. C. Owens.

Sixth District—M. T. Robinson.

Seventh District—L. R. Nichols, T. B. Nelson, A. W. Heyward.

Eighth District—C. S. Jones.

Ninth District—S. L. Bates.

Tenth District—H. A. Carr, H. A. Young.

Eleventh District—W. D. Certain.

Twelfth District—G. R. Whitner.

Thirteenth District—J. P. Richards, J. DeWitt Martyn.

Fourteenth District—

Fifteenth District—G. Bernell Williams.

ON BENEVOLENT INSTITUTIONS.

Second District—Elmar A. Handerson.

Third District—O. W. Childers.

Fourth District—J. P. Q. Wallace.

Fifth District—J. T. Smith, W. O. Tyler.

Sixth District—J. D. Davis, W. A. Wilson.

Seventh District—B. J. Ramsey, Edwin Wells, Francis Smith, I. M. A. Myers, J. J. Jeter.

Eighth District—J. H. H. Franklin.

Ninth District—W. M. Grace.

Tenth District—R. H. Trotter, R. C. Walker.

Eleventh District—

Twelfth District—C. McHenry.

Thirteenth District—H. M. Steady, A. L. Brisbane.

Fourteenth District—

Fifteenth District—W. R. Ward.

First District—Chas. Bostic.

ON ENTERTAINMENT OF THE NEXT GENERAL CONFERENCE.

Third District—J. T. Gibbons.

Fourth District—R. E. Wilson.

Fifth District—W. H. Burnett.

Sixth District—B. J. Ross.

Seventh District—L. F. Alston, J. C. Watkins.

Eighth District—B. F. Terry, Robert Boughton.

Ninth District—R. C. Dickerson.

Tenth District—C. L. Morgan, T. Y. Moore.

Eleventh District—S. M. Gibbs.

Twelfth District—D. W. Brunson.

Thirteenth District—A. L. Brisbane, H. M. Steady.

Fourteenth District—F. M. Gow.

Fifteenth District—

First District—H. K. Spearman.

Second District—J. S. Collins.

ON GENERAL CONFERENCE COMMISSION.

Fourth District—

Fifth District—J. F. Griffin, W. H. Thomas.

Sixth District—R. V. Branch, H. D. Canady.

Seventh District—S. J. Dobbins.

Eighth District—A. N. Thompson.

Ninth District—J. R. Burghes.

- Tenth District—A. G. Winn.
Eleventh District—A. Jackson, R. R. Williams.
Twelfth District—J. W. Stinson.
Thirteenth District—
Fourteenth District—Ellsworth Underwood.
Fifteenth District—
First District—A. D. Avery.
Second District—
Third District—S. P. West.

ON ITINERACY.

- Fifth District—J. R. Ransom, J. H. Wilson.
Sixth District—F. C. Crayton, J. I. Stringer.
Seventh District—D. H. Johnson.
Eighth District—J. B. Bell.
Ninth District—N. W. Williams, D. L. House, jr.
Tenth District—M. C. Jamerson.
Eleventh District—R. A. Grant, G. W. Hawkins.
Twelfth District—T. W. Kidd.
Thirteenth District—A. L. Brisbane, H. M. Steady.
Fourteenth District—F. M. Gow.
Fifteenth District—C. E. Allen.
First District—W. B. Williams.
Second District—Geo. D. Jimmerson.
Third District—W. H. Truss.
Fourth District—J. W. Hall.

ON BOOK CONCERN.

- Sixth District—A. L. Sampson, M. A. Fountain.
Seventh District—D. P. Pendergrass.
Eighth District—H. R. Baranco.
Ninth District—J. H. Allison.
Tenth District—M. Brooks.
Eleventh District—D. M. Baxter, P. R. Roberts.
Twelfth District—I. H. Hawkins, W. W. Harris.
Thirteenth District—A. L. Brisbane.
Fourteenth District—S. J. Mabote.
Fifteenth District—W. H. Jones.
First District—J. C. Beckett.
Second District—S. S. Morris.
Third District—W. T. Anderson.
Fourth District—James A. Easton, T. L. Scott.
Fifth District—J. B. Isaacs, J. F. Sage.

ON RECEPTION OF FRATERNAL DELEGATES.**Seventh District**—J. H. Chestnut, S. L. McKnight.**Eighth District**—J. E. Brown.**Ninth District**—W. H. Mixon.**Tenth District**—E. J. Howard.**Eleventh District**—R. D. McLin.**Twelfth District**—E. J. Lunnon.**Thirteenth District**—H. M. Steady.**Fourteenth District**—J. Y. Tantsi.**Fifteenth District**—C. E. Allen.**First District**—A. Q. Martin.**Second District**—J. W. Walker.**Third District**—J. T. Gibbons.**Fourth District**—T. L. Scott.**Fifth District**—W. H. Burnette, J. F. Sage.**Sixth District**—J. L. Butler.**ON THE CONDITION OF THE NEGRO IN THE UNITED STATES.****Twelfth District**—N. W. Coleman.**Thirteenth District**—J. P. Richards.**Fourteenth District**—S. J. Mabote, C. Nyombolo.**Fifteenth District**—J. W. Butler.**First District**—C. F. Flipper.**Second District**—J. D. Cowan.**Third District**—W. B. Lee.**Fourth District**—Ellsworth Underwood.**Fifth District**—W. H. Shelvy, William Greene.**Sixth District**—C. C. Crouch, David T. Howard, A. H. Harvey.**Seventh District**—T. H. Wiseman, G. W. Howard, Eli Gregg, C. H. Ward, W. R. A. Felder.**Eighth District**—H. H. Buckingham.**Ninth District**—C. G. Hatcher, P. W. Walls.**Tenth District**—R. S. Jenkins.**Eleventh District**—W. L. Stevens, D. W. Roberts, S. H. Savage.**ON PUBLIC WORSHIP.****Thirteenth District**—H. M. Steady.**Fourteenth District**—J. Y. Tantsi.**Fifteenth District**—W. H. Jones.**First District**—W. S. Drummond.**Second District**—C. H. Murray.**Third District**—W. T. Anderson.**Fourth District**—Jno. H. Smith.

Fifth District—

Sixth District—G. W. Jenkins, J. W. English.

Seventh District—J. E. Beard.

Eighth District—M. L. Atkins, J. S. Pendleton.

Ninth District—S. Griffin.

Tenth District—H. S. Sims.

Eleventh District—R. H. Dames, A. D. Potter.

Twelfth District—G. H. Evans.

ON FEDERATION OF THE CHURCHES OF CHRIST IN AMERICA.

Fourteenth District—S. J. Mabote.

Fifteenth District—G. Bernell Williams.

First District—J. J. Richardson.

Second District—M. H. Davis.

Third District—Chas. Bundy.

Fourth District—Geo. W. Andrews.

Fifth District—S. A. Maloney, R. L. Pope.

Sixth District—R. L. Heard, J. R. Taliaferro.

Seventh District—J. C. Watkins.

Eighth District—A. T. Tunson.

Ninth District—H. N. Newsome.

Tenth District—C. W. Abington.

Eleventh District—S. J. Patterson, Wm. Chapman.

Twelfth District—J. N. B. Wall.

Thirteenth District—A. L. Brisbane, H. M. Steady.

ON REVISION OF DISCIPLINE.

Fifteenth District—E. D. Robinson.

First District—I. H. Ringgold.

Second District—C. H. Murray.

Third District—W. H. H. Butler.

Fourth District—H. E. Stewart.

Fifth District—J. F. Griffin, W. B. Brooks, W. H. Thomas.

Sixth District—Jno. Harmon, R. H. Singleton.

Seventh District—J. W. Lykes.

Eighth District—W. T. Strong.

Ninth District—J. Q. Johnson.

Tenth District—G. B. Young.

Eleventh District—T. James Williams, A. Jackson.

Twelfth District—V. M. Townsend, S. T. Wiggins.

Thirteenth District—A. L. Brisbane, H. M. Steady.

Fourteenth District—F. M. Gow.

ON PLANS FOR CHURCH BUILDINGS.

- Eighth District**—C. H. Powell.
Ninth District—E. H. Hudson.
Tenth District—J. W. McDade.
Eleventh District—T. James Williams, L. H. Brown.
Twelfth District—T. W. Choate.
Thirteenth District—
Fourteenth District—F. M. Gow.
Fifteenth District—Hilton Richardson.
First District—Geo. N. White.
Second District—Wm. H. Thorogood.
Third District—R. H. Bumry.
Fourth District—Geo. A. Brown.
Fifth District—James Washington.
Sixth District—F. J. Reeves, J. H. Seay.
Seventh District—D. A. Perrin, J. H. Jackson.

ON BIBLE SOCIETY.

- Ninth District**—L. G. Duncan.
Tenth District—M. L. Pendergraff.
Eleventh District—S. J. Patterson, B. J. Jones.
Twelfth District—H. A. Pettus.
Thirteenth District—J. A. DeWitt Martyr, J. P. Richards.
Fourteenth District—J. Y. Tantsi.
Fifteenth District—W. R. Ward.
First District—A. Q. Martin.
Second District—Thos. H. Hooper.
Third District—J. M. Henderson.
Fourth District—D. D. Williams.
Fifth District—H. J. Baker, Geo. W. Teeters.
Sixth District—C. Johnson, J. H. Lawson.
Seventh District—E. B. Mack.
Eighth District—W. P. Rodgers.

ON STATISTICS.

- Tenth District**—S. J. Johnson.
Eleventh District—J. W. Young, C. C. Johnson.
Twelfth District—S. P. Perry.
Thirteenth District—J. P. Richards.
Fourteenth District—A. A. Mareka.
Fifteenth District—J. C. Holland.
First District—J. C. Beckett.
Second District—Wm. H. Thorogood.
Third District—J. O. Haithcox
Fourth District—Wm. Henry Davis.

- Fifth District—Wm. H. Shelvy, W. Dow.
 Sixth District—W. B. L. Clarke, P. H. Hurst.
 Seventh District—D. A. Perrin.
 Eighth District—H. H. Weathers.
 Ninth District—W. A. Smith.

ON TEMPERANCE.

- Eleventh District—M. D. Potter.
 Twelfth District—N. J. Caesar.
 Thirteenth District—J. A. DeWitt Martyn, J. P. Richards.
 Fourteenth District—J. M. Lebala.
 Fifteenth District—G. Bernell Williams.
 First District—D. B. Allen.
 Second District—A. D. Avery.
 Third District—C. J. Powell.
 Fourth District—S. L. Birt.
 Fifth District—James Washington.
 Sixth District—S. W. Wood, Wm. Kiser.
 Seventh District—D. C. Deas.
 Eighth District—G. T. Stinson.
 Ninth District—B. J. Roundtree.
 Tenth District—W. S. Johnson.

ON ENROSSING RESOLUTIONS AND NEW LAWS.

- First District—D. A. Hart.
 Second District—J. E. Mallatte.
 Third District—W. H. Truss.
 Fourth District—Robert L. Dowry.
 Fifth District—J. S. Moten.
 Sixth District—F. R. Sims, W. C. Kelley.
 Seventh District—J. E. Beard, J. C. Watkins.
 Eighth District—R. J. Gardner.
 Ninth District—W. H. Shackelford.
 Tenth District—G. B. Young.
 Eleventh District—Wm. Chapman, James Murray.
 Twelfth District—R. L. Nelson.
 Thirteenth District—J. P. Richards, A. L. Brisbane.
 Fourteenth District—A. A. Mareka.
 Fifteenth District—J. W. Butler.

ON UNIVERSITIES AND COLLEGES.

- Second District—Edward W. Smith.
 Third District—C. H. Johnson.
 Fourth District—Ellsworth Underwood.
 Fifth District—J. R. Ransom, J. B. Isaacs.

- Sixth District—W. A. Fountain, A. B. Cooper.
 Seventh District—D. H. Sims.
 Eighth District—A. H. Attaway.
 Ninth District—B. F. Allen, H. E. Archer.
 Tenth District—J. K. Williams.
 Eleventh District—Jno. A. Gregg, L. C. Fisher.
 Twelfth District—S. L. Greene, J. A. Johnson.
 Thirteenth District—H. M. Steady, J. A. DeWitt Martyn.
 Fourteenth District—J. Y. Tantsi.
 Fifteenth District—Joseph Gomez.
 First District—I. S. Jacobs.

ON THE SOCIAL WELFARE OF THE CHURCH.

- Third District—R. K. Moon.
 Fourth District—Robert L. Dowry.
 Fifth District—Percy Robinson, W. O. Tyler.
 Sixth District—J. S. Williams.
 Seventh District—J. E. Beard.
 Eighth District—G. W. Bryant.
 Ninth District—P. W. Walls.
 Tenth District—C. L. Morgan.
 Eleventh District—I. A. White.
 Twelfth District—W. E. Day.
 Thirteenth District—A. L. Brisbane, J. P. Richards.
 Fourteenth District—
 Fifteenth District—J. W. Butler.
 First District—H. P. Anderson.
 Second District—J. D. Cowan.

ON THEOLOGICAL SEMINARIES.

- Fourth District—N. J. McCracken.
 Fifth District—J. C. Caldwell, W. H. Thomas.
 Sixth District—P. W. Greatheart, W. G. Alexander.
 Seventh District—T. J. Miles.
 Eighth District—M. C. Wright, J. T. Jordan.
 Ninth District—R. E. Brooks.
 Tenth District—I. M. Burgan.
 Eleventh District—L. C. Fisher, S. H. Savage.
 Twelfth District—H. G. Montgomery.
 Thirteenth District—H. M. Steady.
 Fourteenth District—J. M. P. Lebala.
 Fifteenth District—C. E. Allen.
 First District—R. B. Smith.
 Second District—C. M. Tanner.
 Third District—W. B. Lee.

ON MEMOIRS.

Fifth District—J. R. Ransom.

Sixth District—W. J. Jones, W. A. Collier.

Seventh District—T. F. Harper.

Eighth District—E. S. H. Ousely.

Ninth District—J. B. Foxall.

Tenth District—H. A. Carr.

Eleventh District—Jacob Thompson, S. M. Gibbs.

Twelfth District—E. C. Foreman.

Thirteenth District—H. M. Steady, A. L. Brisbane.

Fourteenth District—A. A. Mareka.

Fifteenth District—J. C. Holland.

First District—Elijah Byrd.

Second District—W. Sampson Brooks.

Third District—D. P. Roberts.

Fourth District—Geo. W. Robinson.

GENERAL CONFERENCE COMMISSION.

Bishop J. Albert Johnson.

Bishop W. D. Johnson.

Bishop J. M. Conner.

Rev. E. H. Coit.

Rev. Jno. Harmon.

Rev. E. J. Howard.

Rev. J. I. Lowe.

Rev. C. M. Tanner.

Bro. H. R. Baranco.

Bro. R. R. Williams.

Bro. Jno. J. Richardson.

Official Proceedings

Twenty-sixth Quadrennial Session.

FIRST DAY—MORNING SESSION.

St. Louis, Mo., May 3, 1920.

The General Conference of the A. M. E. Church met in its Twenty-sixth Quadrennial Session in the Coliseum, Jefferson and Washington Streets, at 10 a. m., where the following program was carried out:

Bishop B. F. Lee led in reading Scripture sentences.

Bishop Evans Tyree lined hymn No. 295, "And are we yet alive?"

Bishop C. S. Smith then offered the following prayer:

"Infinite and eternal God, forty years ago Thy servants—our fathers and brethren—assembled in this city for purposes similar to those that have brought us here. Some of them were the compeers of that mighty hero, William Paul Quinn, whose zeal to carry the boon of religious liberty to his oppressed kinsmen led him to hurl defiance at the then existing slave power, and with the Bible, the Divine Magna Charta of universal liberty and the rights of man, in the one hand and the banner of African Methodism in the other, crossed the Mississippi River, and in the name of Jehovah Jireh sounded the tocsin of religious freedom for black people as well as white people, the reverberations of which, in course of time, fell in sweet decadence, until finally they mingled with the sound of the waves which break on the far-off shores of the Pacific coast, proclaiming the message of the Fatherhood of God and the brotherhood of man to the inhabitants at the Golden Gate.

"Oh, God, we thank Thee that Thy servants—our fathers and brethren—who met here four decades ago were not time-servers, trimmers, pussyfooters or pacifists; neither were they obsessed with the spirit

of self-aggrandizement or thirst for place or power, but were bold and courageous, and outspoken with great fortitude and fidelity championed the cause of their despised and lowly brethren, stoutly contending that the only Divine right conferred on man is the right to do right as it relates to God and man, to all men of every nation, kindred, tribe and tongue.

"Grant us, Oh, Heavenly Father, the same measure of courage which they possessed; the same willingness to do and dare and die for God and man, and the same holy purpose to sacrifice and serve.

"Oh, God, We have gathered here in ominous and portentous times. From the firmament of human hate and passion there have descended floods of blood and carnage, which have deluged many lands and left their crimsoned trail among all peoples. Ten millions of the flower of youth, the ripest fruitage of civilization, made the supreme sacrifice during the World War—strug by death and the grave now victorious over their bodies.

"We know not, O God, why Thou didst suffer this to be, nor are we so much concerned about that as we are that Thou wilt lead us out of the darkness into the light, out of strife and confusion into peace and order, out of selfishness and greed into neighborly and fraternal feeling, out of racial estrangement and hostility into brotherhood and community of interests.

"In this larger aspect, O God, we have petitioned Thee. In a more restricted and specific sense we now entreat Thee to bless Thy Church universal; to bless in an especial manner, in all its interests and concerns, that branch of Zion with which we are identified. Grant unto us, its representatives throughout all of our deliberation, that wisdom which cometh from above; that charity which suffereth long and is kind; that vaunteth not itself; is not puffed up. That doth not behave itself unseemly; that seeketh not its own honour; that is not easily provoked; that thinketh no evil. That rejoiceth not in iniquity, but rejoiceth in the truth. That beareth all things, believeth all things, hopeth all things, endureth all things.

"This is the charity, O God, that Paul declared faileth not. Vouchsafe it to us in abundant measure.

"Grant unto us strength of body, mind and spirit, making us fully adequate to the tasks, duties and responsibilities which lie before us and to which we invite our highest energies and challenges our supreme devotion.

"We pray for the common good of all mankind. We pray for this nation, its rulers and all who are in authority over us. Individually and collectively, we pray that from all impure thoughts, carnal affection and vain desires, good Lord, deliver us. From all unholy ambition and self-aggrandizement, good Lord, deliver us.

"From all animosity, spite, hatred and revenge, good Lord, deliver us.

"From all that is calculated to prevent the free and abundant flow of brotherly love, joyous fellowship, inspiring and helpful association, good Lord, deliver us.

"Thus have we prayed. Hear Thou our prayer, O God, in the name and for the sake of Thy dear Son, our Lord and Saviour, Jesus Christ, to Whom be glory, world without end. Amen."

The choir of St. Paul A. M. E. church sang, "Holy, holy, holy."

The 124th, 125th and 126th Psalms were read responsively, being led by Bishop L. J. Coppin.

Bishop H. B. Parks led in the Decalogue.

The choir sang, "His eye on the sparrow."

The second Scripture lesson was read by Bishop J. S. Flipper and consisted of the first twenty-one verses of the second chapter of the Acts of the Apostles.

The second hymn was lined by Bishop W. H. Heard: No. 293, "How beauteous are their feet."

Bishop B. F. Lee then presented Bishop J. Albert Johnson to preach the Quadrennial Sermon.

Bishop Johnson announced as his text, St. John 16th chapter, 12th and 13th verses. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak and he will shew you things to come."

An extract of the sermon follows:

The ages of the world are divisible into three dispensations, presided over by the Father, the Son and the Spirit.

In the dispensation of the Father, God was known as a Creator: Creation manifested His eternal power and God-head, and the religion of mankind was the religion of nature.

In the dispensation of the Son, God manifested Himself to humanity through man; the Eternal Word spoke through the inspired and gifted of the human race, to those who were uninspired and ungifted. This was the dispensation of the prophets, its climax was the advent of the Redeemer: it was completed when perfect humanity manifested God to man. The characteristic of this dispensation was that God revealed Himself by an authoritative voice, speaking from without, and the highest manifestation of God whereof man was capable, was a divine humanity.

The age in which we at present live is the dispensation of the Spirit, in which God has communicated Himself by the highest revelation, and in the most intimate communion, of which man is capable: no longer through creation, no more as an authoritative voice from without, but as a law within; as a spirit mingling with a spirit. This is the dispensation of which the prophet said of old, that the time should come when they should no longer teach every man his brother and every man his neighbor, saying, "Know the Lord" that is, by a will revealed by external authority from the human minds: "for they shall all know Him, from the least of them to the greatest." This is the dispensation, too, of whose close the Apostle Paul speaks thus: "Then shall the Son also be subject to Him that hath put all things under Him, that God will be all in all."

The outward humanity is to disappear that the inward union may be complete. To the same effect, he speaks in another place, "Yea, though we have known Christ after the flesh, yet henceforth know we Him no more." For this reason the ascension was necessary before Pentecost could come: the Spirit was not given we are told, because Jesus was not yet glorified. It was necessary for the Son to disappear as an outward authority in order that He might re-appear as an inward principle of life. Our salvation is no longer God manifested in a Christ WITHOUT US, but as a Christ WITHIN US, the hope of glory.

In chapters 14, 15, 16 and 17 of the Gospel of St. John, we enter the inner chamber of the Holy of Holies of the New Testament. Our Lord is preparing for His departure or physical separation from His disciples, the cloud of the approaching trouble casts its shadow on their hearts. To Him all is distinctly clear, they feel impalpably, or vaguely, the impending tragedy. What they are to witness in the succeeding days of abuse, loneliness, execration, forsaken, contumely, mockery, torture on the Cross by lingering death, His friends helplessness—all the hopes they had fostered and built on Him extinguished. To prepare them and His disciples for all time (Ch. 17:20), for like experience of world sorrow, (Ch. 16:33), and that He may point out to them and to the church universal the source of their hope, their peace, their comfort, their joy and their life—moral and spiritual—in these chapters He speaks to the twelve and through them to His disciples in all ages, and finally offers for them and for us that prayer which we may accept as the revelation of His eternal intercession for His followers.

The discourse is not philosophical nor is it critical, it is purely sympathetic. It is delivered or addressed to friends, and it is to be interpreted rather by the sympathies and the spiritual experiences than by a philosophical analysis.

It sets forth the source of all COMFORT, STRENGTH, GUIDANCE and SPIRITUAL WELLBEING in the truth of the direct personal presence of a seemingly absent but really present, a seemingly dead but really living, a seemingly defeated but really victorious Lord and Master. This truth appears and re-appears in different forms in these chapters like the theme in a sublime symphony. At one time it is the promise of the Spirit's presence, again of Christ's, then of the Father's (Ch. 14:16, 18, 21, 23.) Now the disciples are commanded to turn their thoughts toward this spiritual presence, this Divine Eminence, for their own sake, (Ch. 16:7), again the appeal is to the love they cherish for their Master. (Ch. 14:28.) The conditions of this personal experience of the invisible presence of their God and Saviour is assured to be obedience in the daily life to the law of love, (Ch. 14:21-23; 15:10;) the outcome is declared to be a constant growth in the knowledge of divine truth, (Ch. 14:26; 16:12-13;) a singular peace and joy. (Ch. 14:27; 15:11;) a supernatural strength in sorrow, (Ch. 16:20-22). It is not constructed as a sermon, but a sympathetic conversation in which the overflowing heart seeks to relieve itself in oft repeated utterance. He views, reviews and re-reviews the topic, and finally terminates His conference with the disciples in these words. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He will guide you unto all truth; for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: Therefore I said, that He shall take of mine, and shall show it unto you."

The inspiration of this gracious promise to the disciples of our Lord, moved Dr. Watts to sing:

"Go preach my gospel," saith the Lord

* * * * *

"I'll make my great commission kown

And ye shall prove my gospel true,

By all the works that I have done,

And all the wonders ye shall do."

"Ye cannot bear them now." Not having received the Spirit. It's clarifying influence begets power, and produces the will to do. So until they have received the illumination; until they should come into the spirit of what they had already received; they could not understand the wrong of Slavery, Polygamy, Divorce, these were "allowed for the hardness of your hearts," i. e., for the lack of Spiritual capacity. Our Lord avoids confusion, and stumbling, without the Spirit within them, they would be obtuse. We all are, "and slow of heart to believe," weak and halting, we hesitate to hazard our comfort, our ease,

to undertake unpleasant and perilous duties involved in spreading the kingdom. It is not until we abandon ourselves to the Master and His service, under the guidance of the Spirit, that we can say, as Paul said to his sentimental friends in Caesarea: "What mean ye to weep and to break my heart? For I am ready not to be bound only, but also to die for the name of the Lord Jesus." (Acts 21:13.) Howbeit when He the Spirit of Truth is come He will guide you into all truth.

"God's Spirit brings what most men's spirit asks.

The eternal motive to the definite day:

The highest purpose to the smallest tasks,

The stars themselves as lamps to light our way."

—The Independent.

To be led into the truth is more than merely to know it: it is to be intimately and experimentally obsessed with it—to be piously and strongly affected with it. Not only to have the notion of it in the mind, but the relish and savor and power of it in the heart, so it will dominate; understand it so completely that one can both explain and defend it.

The coming of the Holy Spirit does not always bring peace and joy. It sometimes produces sorrow, distress, alarm. "He shall convince the world of sin." Sin is the source, the root of all the forms of deterioration and injury that human character suffers. Sin is the source whence all the ills of human life and human society arise. We require many terms to describe the manifestations or results of sin. We say of a man that he is unjust, or that he is cruel, or proud, or sensual, or covetous; still these are mere terms to specify this vital, fundamental evil, the very existence of which as a fundamental evil the world seems to have never understood. With the world, the experience of sin, and the sense of sin are two very distinct things. It is just that absence of the sense of sin that showed pathetically in the life and culture of the Greek people.

Perhaps the greatest peril of modern society is the absence of the sense of sin.

It is indeed well for the world that an instructor should come who not only reproves and teaches concerning sins, but carry his instruction to the vital issue, and deal with sin as sin, and convince man of sin. What a blessed thing it is for us that conviction of sin opens the way for forgiveness of sin. Convinced of sin we mourn and loathe ourselves. We are disturbed and restless, we seek freedom from the guilt of sin, we seek Jesus, our reconciling Lord; and plead with Wesley:

"Lord, I believe thy precious blood,

Which, at the mercy-seat of God.

Forever doth for sinners plead,

For me, e'en for my soul, was shed."

"He shall convince the world of righteousness." Christ brought righteousness into this world in His own person. He translated the Divine and eternal attribute into the loveliest concrete form, "which of you convinceth Me of sin?" "In Him was no sin." He was altogether lovely, yet here is the pathos and the shame of it, that this final and perfect manifestation of righteousness, that righteousness the world could not endure the presence of, and drove it out of its midst, and so He sent the Comforter to convince the world of righteousness.

"He shall convince the world of judgment." What singular power the world has to mold its children, to dictate to them their manners, their customs, their habits, their sentiments. What the power the world has to give sanction, to condemn, to frown, and to render practically inoperative, the beginnings of protest or revolt against its influence. To challenge those forces one must have some inner life and inspiration, he must have some gift from God who can venture and who can succeed in raising life and character on any other foundation or with any other ideals than the world supplies. The world dictates its course, it sanctions and sustains what evils it will, the licenses of personal character and conduct, the employment of wealth, the use of power, but, "the Prince of this world is judged." The life, and death and resurrection of Jesus Christ are the judgment of the world, the flesh and the devil. "When He comes He shall convince the world of judgment. He shall make it clear to men that good and evil are not the same, that truth and goodness have authority and power.

HOW THE SPIRIT COMES.

1. It comes to all. Peter himself preached who Pentecost sermon, was very dull and slow to grasp the meaning of the gift of tongues, namely that the great benediction of the Spirit is for all men. It needed the sheet let down from heaven, and his experience with the converted Roman centurion, Cornelius, to convince him that the Holy Spirit is no respecter of persons. Prejudice is so obstinate. Sometimes we find it difficult to understand how these whom we think to be beneath us in birth, learning, culture, elegance and natural ability may have as truly as much of the Spirit of God as we.

Do not seek the Spirit simply that you have power over others, but only that he may have power over you.

2. Do not expect Him 'till you have surrendered fully to Him all you have and are.

3. Having done this, just believe His word: Faith first, then feeling afterward.

Part of the work of the Spirit is open confession of Christ, outward union with Christ's church. That ye all may be one. "One in faith

and doctrine; One in charity." May the Spirit so illumine our minds as to lead us into union with all who will unite with us.

"He will show you things to come." The prophet Joel (2:28-30), said, explaining the work of the Holy Spirit, "Your sons and your daughters shall prophesy, your old men shall dream dreams your young men shall see visions."

John says, "I was in the Spirit on the Lord's day," and saw and heard. (Rev. 1:10).

Men say, "Times have changed." The philophers, speculating on that attitude, tell us that men's minds have changed. Is it now what it was when he revealed His attitude through Jesus Christ, toward the children of men. "Ye must be born again," is the eternal declaration. "Born of the Spirit." "As many as are led by the Spirit of God, THEY are the sons or children of God." Watts truly sang:

"The Spirit, like some heavenly wind,
Breathes on the sons of flesh,
Creates anew the carnal mind
And forms the man afresh."

"He will show you things to come." Rather THE COMING THINGS. Those things which are connected with the future advent and the final kingdom of the Messiah. The Holy Spirit is to teach concerning the things of the future; inspire our hope and clarify our memory. This office of the Spirit was not consummated in apostolic times; those who submit themselves to His guidance and instruction will still press on. He will not allow us to be satisfied with our advanced knowledge or great discoveries, but through them will show us "coming things;" blind see, deaf hear. Mr. Thomas Edison says: Lee Deforest made an audium so delicate that a fly walking over the transmitter the sound amplified to a degree to shatter the ear drum. Dumb speak—giving us an apprehension of truths that we have not yet reached. Expand-Beckett, assisting.

ing truth, conquering, compelling truth as it is in Jesus, until "the kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign forever and ever."

At the conclusion of the sermon the choir chanted the Lord's Prayer.

The Lord's Supper was consecrated by Bishop Wm. D. Chappelle, Bishops Joshua H. Jones, James M. Conner and W. W. Beckett, assisting.

The Holy Sacrament was administered; this over, announcements were made, and the Benediction was pronounced by Bishop I. N. Ross.

FIRST DAY—AFTERNOON SESSION.

The General Conference re-assembled at 2:30 p. m., Bishop B. F. Lee, presiding.

Devotionals were conducted by Rev. E. J. Howard, of the Texas Conference, who lined hymn No. 226, "O for a heart to praise my God."

Prayer was offered by Rev. W. H. Truss, of the Pittsburg Conference.

Rev. D. P. Roberts, of the Ohio Conference, read the 27th Psalm for a Scripture lesson.

The second hymn sung was No. 605, "Guide me, O Thou great Jehovah."

Rev. H. Y. Arnett, of the Philadelphia Conference moved the election of Rev. Wm. D. Johnson, of the Southwest Georgia Conference, as Secretary. Rev. M. R. Dixon, of the Mississippi Conference, offered as an amendment, that he be allowed to choose his assistants; the amendment was accepted and the motion prevailed.

Rev. W. H. Mixon, of the North Alabama Conference, moved that the rules of 1912 govern the actions of the General Conference until the Committee on Rules reports. Rev. J. W. Hair, of the East Mississippi Conference offered an amendment that the rules govern where they do not conflict. The amendment prevailed.

Rev. C. A. Wingfield, of the Macon Georgia Conference, called attention to Rule 5; Bishop Lee ruled that Rule 5 conflicts.

The following Marshals were nominated by the Bishops:

Rev. F. J. Reeves, of the Macon Georgia Conference, Chief Marshal.

First District—Rev. W. S. Drummond.

Second District—Bro. F. G. Russell.

Third District—Bro. E. D. Lee.

Fourth District—Bro. Wm. Stewart.

Fifth District—Bro. Geo. W. Teeters.

Sixth District—Rev. F. J. Reeves, Chief.

Seventh District—Rev. C. W. Dunlap.

Eighth District—Bro. J. C. Collins.

Ninth District—Rev. A. A. Godwin.

Tenth District—Rev. J. H. Hughes.

Eleventh District—Rev. P. R. Roberts.

Twelfth District—Rev. I. H. Hawkins.

Thirteenth District—Bro. Wm. Lewis.

Fourteenth District—Rev. A. A. Mareka.

Fifteenth District—Rev. Wm. Mayhew.

Bro. H. R. Baranco, of the Louisiana Conference, moved that the nomination of Marshals be confirmed. The motion carried.

Rev. Jno. Harmon, of the Augusta Georgia Conference, moved that Bro. J. H. Murphy be elected Official Reporter. This motion was objected to by Rev. J. D. Dennis, of the East Arkansas Conference. Rev. H. Y. Tookes, of the Florida Conference, placed the name of Rev. J. H. Clayborne, of the Central Arkansas Conference, in nomination. Upon a rising vote, Bro. J. H. Murphy received 18 votes and Rev. J. H. Clayborne received 566 votes. Rev. J. H. Clayborne was declared elected.

Rev. J. I. Lowe, of the Central Arkansas Conference, moved that the Committees stand as they are until corrected.

Bishop John Hurst announced the Committees. (See list.)

Bishop W. H. Heard, after Bishop Hurst had read several of the Committees, moved that the Committees be approved. The motion prevailed.

Rev. A. I. Gaines, of the Baltimore Conference, asked that a Committee on Appeals be appointed. Bishop Lee stated that by common consent the request would be granted.

Bishop J. S. Flipper was then presented to read the Episcopal Address. He read until he reached page 39, and then Rev. T. H. Jackson, of the North Ohio Conference, moved that the reading of the Address be suspended, and be made the special order after the reading of the minutes Tuesday morning. The motion carried.

The name of Rev. J. A. Johnson, of the Northeast Oklahoma Conference, was added to the Committee on Colleges and Universities.

The Benediction was pronounced by Bishop H. B. Parks.

FIRST DAY—EVENING SESSION.

The General Conference assembled to witness the welcome exercises.

Opening remarks by Bishop Parks.

After music by the Orchestra, Bishop W. H. Heard led in prayer.

Bishop Parks then stated the object of the meeting.

The choir sang the "Pilgrims' Chorus," (by *Tannhauser*.)

The address of welcome in behalf of the Fifth Episcopal District was delivered by Bro. Willis O. Tyler, of the California Conference.

Rev. C. A. Williams, pastor of St. Paul A. M. E. church, spoke words of welcome in behalf of St. Paul church.

The Mayor of the city being absent, was represented by Hon. Wm. T. Finley, who addressed the Conference.

The choir sang a selection from "Hiawatha."

Bishop J. H. Jones responded, followed by a musical medley by the orchestra.

Responses were delivered by Revs. W. T. Vernon, of the West Tennessee Conference and R. C. Ransom, Editor of the *A. M. E. Review*. The subject of Dr. Ransom's address was "The Coming Vision."

Announcements were made, and the meeting closed.

SECOND DAY—MORNING SESSION.

St. Louis, Mo., May 4, 1920.

The General Conference of the A. M. E. Church assembled in its second day's session at 9 a. m., Bishop B. F. Lee, presiding.

The opening hymn, No. 204, "I heard the voice of Jesus say," was lined by Rev. J. Q. Johnson, of the West Tennessee Conference.

Prayer was offered by Rev. I. M. Burgan, Dean of the Theological Department of Paul Quinn College, Waco, Texas.

Rev. E. Wittenberg, of the Louisiana Conference, led in singing "Thou thinkest Lord of me."

Rev. J. M. Henderson, of the West Virginia Conference, read the 32nd Psalm for a Scripture lesson.

Bishop Lee led in singing, "Come thou Fount of every blessing."

The Conference responded to the Decalogue, which was read by Rev. R. D. Brooks, of the Central Alabama Conference.

The minutes of Monday's sessions were called for and read.

Rev. P. W. Rodgers, of the Louisiana Conference, moved the approval of the minutes.

Rev. W. H. Mixon, of the North Alabama Conference, gave notice that he would move to reconsider so much of the minutes as referred to the adoption of the Rules.

Rev. John Harmon, of the Augusta Georgia Conference, gave notice that he would move to reconsider the actions of the Conference pertaining to Rule 3.

Rev. W. A. Lewis, of the West Tennessee Conference, asked a question relative to the seniority of the Conferences. Rev. R. H. Ward, of the South Georgia Conference, made the point that the question had no connection with the minutes and was sustained.

After corrections were made, the motion to approve the minutes prevailed.

The minutes of the evening exercises were read and approved by motion of Rev. K. C. Holt, of the Western North Carolina Conference.

Rev. John Harmon, of the Augusta Georgia Conference, moved to reconsider the actions of the General Conference, as they relate to Rule 3, and that the General Conference meet at 9:30 a. m., and adjourn at 2:30 p. m., and that the afternoon be given to the Committee work. Rev. C. A. Wingfield, of the Macon Georgia Conference, moved that the motion to reconsider be tabled. The motion to table carried.

Rev. W. H. Mixon, of the North Alabama Conference, spoke relative to the reconsideration of the Rules, but made no motion.

Rev. E. J. Lunnon, of the East Arkansas Conference, asked the secretaries to move backward on the platform so that the vision of the members of the Twelfth District would not be obstructed. The request was granted.

As Bishop Flipper had not arrived, Rev. S. M. Gibbs, of the Middle South Florida Conference, move that the Bishops designate one of their number to finish reading the Episcopal Address. Many objections were offered. There was no action taken on the motion.

Rev. Wm. D. Johnson, of the Southwest Georgia Conference, Chief Secretary of the General Conference, announced his corps of secretaries as follows: Rev. R. S. Jenkins of the North Texas Conference, First Assistant; Rev. R. B. Smith, of the New Jersey Conference, Second Assistant; Rev. T. James Williams, of the South Florida Conference, Third Assistant; Rev. R. L. Pope, of the Colorado Conference, Fourth Assistant; Rev. H. C. Beasley, of the West Arkansas Conference, Fifth Assistant. Reading Clerks: Rev. E. H. Coit, of the South Carolina Conference; Rev. T. J. Gibbons, of the West Virginia Conference; Rev. M. F. Sydes, of the New England Conference; Rev. S. P. West, of the Ohio Conference; Rev. J. M. Wheeler, of the Pittsburgh Conference; Prof. G. A. Gregg, of the Kansas Conference. Recording Secretaries: Rev. E. Wittenburg, of the Louisiana Conference; Rev. R. D. Brooks, of the Central Alabama Conference; Prof. J. B. Greene, of the Mississippi Conference; Rev. G. D. Carnes, of the North Carolina Conference; Rev. W. H. Davis, of the Kentucky Conference; Rev. W. H. Bowen, of the East Alabama Conference. - Special Assistants: Rev. W. Boyd Lawrence, of the North Georgia Conference; Rev. W. A. Smith, of the Tennessee Conference; Prof. S. M. Kirk, of the Northwest Texas Conference; Rev. C. F. Billings, of the East Mississippi Conference; Rev. H. W. King, of the Kansas Conference; Rev. C. Nyambolo, of the Cape Colony Conference; Rev. J. H. L. Rhone, of the Northeast Texas Conference. Stenographer, Rev. S. E. C. Lord, of Hayti. Utility Clerks: Rev. A. L. Brisbane, of the Liberia Conference; Bro. W. W. Allen, of the New England Conference.

At this point the chair was yielded to Bishop Evans Tyree, as the Presiding Officer of the day.

Bishop J. S. Flipper resumed reading the Episcopal Address, beginning at page 40.

At the conclusion of the Address, Rev. J. R. Campbell, President of Lampton College, moved that a rising vote of thanks be tendered Bishop Flipper for his very able address. An amendment was offered by Rev. J. J. Morant, of the Central Mississippi Conference, he moving that the Address be referred to the proper Committee. Rev. J. W. Hair, of the East Mississippi Conference contended for the vote of thanks. The following names were added to the list of those who had died since the last General Conference: James Jones, of Arkansas; A. B. B. Gibson, of Georgia; L. L. Lacy, P. C. Cummings, B. S. Williams, of Mississippi; G. W. Ellis, of West Africa; H. H. Pinckney, of New England; A. L. Price, of North Carolina; A. A. Gilbert, of Missouri; J. S. Perrin, of South Carolina; C. W. McCowan, of Texas; S. A. Hughes, of Arkansas; L. James Johnson, of Tennessee; H. T. Kealing, of Western University; D. H. Hall, of Tennessee and Mrs. J. W. Lykes, of South Carolina.

Rev. T. H. Jackson, of the North Ohio Conference made the point that no motion seeking to amend the report could be entertained, and was sustained.

The motion to give a rising vote of thanks carried, and the vote was tendered Bishop J. S. Flipper.

Rev. D. P. Roberts, of the Ohio Conference, moved that the Bishops be requested to submit a supplemental report defining their attitude towards the Inter-Church World Movement. Rev. H. Y. Arnett, of the Philadelphia Conference, moved to lay the motion on the table. The motion to table was lost. The motion of Dr. Roberts was then submitted and carried.

Rev. R. H. Ward, of the South Georgia Conference, moved to purge the floor before the General Officers began reading their reports. The motion prevailed.

Bishop Tyree ordered the roll called, and Secretary Johnson proceeded to call the roll.

Rev. H. Y. Tookes, of the Florida Conference, moved that in the future the Marshals guard the doors against all except regularly elected delegates.

Rev. S. M. Gibbs, of the Middle South Florida Conference, moved adjournment. The motion prevailed.

Notices were read, after which the Benediction was pronounced by Bishop L. J. Coppin.

SECOND DAY—AFTERNOON SESSION.

The General Conference re-assembled at 2:30 p. m., Bishop Evans Tyree, presiding.

Rev. Walter Mason, of the New York Conference, lined hymn No. 204, "I heard the voice of Jesus say," after which Rev. J. C. Watkins, of the Northeast South Carolina Conference, led in prayer.

By permission of the Chairman, Bishop J. M. Conner supplemented the following names to the following Committees: On Periodicals, Rev. J. M. B. Michelle; On Sunday School Union, Rev. J. W. Schumpert; On Credentials, Rev. L. S. Overall; On Temporal Economy, Rev. J. N. B. Wall; On Book Concern, Rev. W. W. Harris; On Revision of Discipline, Bro. S. T. Wiggins.

Bishop J. S. Flipper asked that the name of Rev. W. O. Slade be added to the Committee on Temporal Economy.

Bishop L. J. Coppin read the report on Organic Union, as follows:

ORGANIC UNION.

Articles of Agreement drawn up by the Committee appointed by the Tri-Council of Bishops at Louisville, Ky., February 16, 1918, touching the subject of Organic Union between the three Denominations composing the said Tri-Council; namely: The A. M. E.; A. M. E. Zion, and C. M. E. Churches.

We, your Committee, after solemn prayer for divine guidance, submit the following recommendations as articles of agreement to be considered as hereinafter provided:

PREAMBLE.

Historically speaking, it is seen that the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches, originated in a similarity of causes, and therefore resulted in a similarity of effect as regards their respective organizations. Then are there any good and sufficient reasons for keeping separate these three Methodist Churches that have never had any ecclesiastical differences among themselves? If it be true that each and all of us are utilizing every means at our command to consum-

mate the same great commission to disciple the world, then it naturally follows that our usefulness in Christian work would be manifold multiplied by working together as a united force.

Believing as we do that Organic Union is practicable, desirable and feasible, we recommend:

I. That the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church; and the Colored Methodist Episcopal Church, united organically into one body, under the Denominational title of: "THE UNITED METHODIST EPISCOPAL CHURCH."

II. That this recommendation for Organic Union be presented for ratification to the General Conference of the three above named Denominations in order of meeting; namely: to the General Conference of the Colored Methodist Episcopal Church, which meets in Chicago in May, 1918; to the African Methodist Episcopal General Conference, meeting in St. Louis, Mo., May, 1920; and to the African Methodist Episcopal Zion General Conference, meeting at Knoxville, Tenn., May, 1920.

III. Should these three named Denominations at their Quadrennial Meetings aforesaid, approve and ratify the recommendations herein named, we further recommend that said articles so approved be sent for ratification to the Annual Conferences of the three named Denominations in the order of their annual meetings next following ratification by the two General Conferences meeting May, 1920.

IV. That copies of these recommendations be carried by each Presiding Elder and Pastor from the Annual Conference to the district, or charge to which he may be assigned; namely: local districts, circuit, station and mission.

That said Pastor, upon taking charge of his station, circuit or mission, as the case may be, inform the people that upon a certain day and date, allowing at least thirty days notice, and not later than ninety days thereafter, they would be called together to vote upon the Resolution touching Organic Union between the three denominations aboved named; and at said called meeting, after at least thirty days notice, had been given, the above Resolution, Number one, be read and after mature deliberations, voted upon.

V. Should three-fourths of the members of the Annual Conferences present and voting, and a majority of the members of each local Church or congregation present and voting, vote for the said Resolution Number One, on Organic Union, then it shall be declared as adopted by said Annual Conferences and Local Churches or Congregations.

Correct copies of the minutes bearing upon the subject, kept by the Annual Conferences and the congregations, giving date of meeting at

which the vote was taken, the number voting for and the number voting against, shall be presented at the next ensuing General Conferences of the three Denominations aforesaid, meeting respectively in May, 1922 and May, 1924.

VI. That a true and accurate record of this said meeting of each congregation shall be made and kept, showing the date and place of meeting, the number voting for and the number voting against the said Resolution on Organic Union, and one copy of the same duly signed by the Pastor and attested by the Church Clerk or Secretary of said meeting, shall be forwarded by mail to the Secretaries of the Commission designated by the General Conferences, above named, and one Copy duly signed by the Pastor, and attested by the Church Clerk or Secretary of said meeting, shall be deposited with the Pastor, and by him, presented for record at the next ensuing Annual Conference of which he is a member.

VII. If it be found that the number of Conferences and Congregations necessary for ratification have voted for approval and the measure has thus passed, a General Conference of the three bodies shall be called to convene at such time and place as shall be determined by the joint Commission to be named by the General Conferences of the three Denominations above named.

VIII. That representation in the first General Conference of the United Church as above named, shall be uniform, as provided and agreed upon by the three Denominations above named.

IX. The business of said United General Conference to be the same as any other legislative body, to legislate for the government of the United Church; provided, however, that nothing fundamental to Methodism, in the way of doctrinal tenets and constitution shall be changed.

X. That we agree to share alike the benefits and liabilities of each Connection that is a party to this Union; and that the titles of all properties now held in the name of each separate organization, be transferred to the United Methodist Episcopal Church; and as far as possible, all deeds and legacies be taken over by the United Methodist Episcopal Church, either by the decision of the Courts and special enactments when necessary, or by such officers and authorities as may have legal right so to do. The details of such transactions to be worked out by the General Conferences of the three Denominations above named.

XI. That the Bishops in office at the time of approval of these articles in the three above named churches shall continue in the same in accordance with the laws and regulations covering the official tenure of Bishops in their respective Churches.

PRESENT FEDERATION.

XII. Be it recommended to our several denominations that during the period of these organic negotiations, that the spirit and plan of federation as outlined in the Bishops' Louisville Address, or any plan which may suggest itself to the parties concerned in this union, be encouraged, and in all cases that the closest bonds of association and fellowship be maintained between our memberships, an exchange of pulpits where possible, among our ministers; and upon request of any of the Bishops of these three Churches, there be an exchange of ministers to serve as Pastors, and that the said Pastors, when so exchanged shall have the same standing in the Church to which he sent as was held in the Church from which he was sent.

That we encourage the exchange of fraternal messengers to Annual and District Conferences, Sunday School Conventions and Women's Missionary meetings, particularly in states where the three or even two denominations operate.

That our Bishops invite Bishops of either denomination to sit and counsel with them at annual conferences; to the end that we may become acquainted with the spirit and policies of our Churches and that a feeling of oneness of purpose and accomplishment might the easier and more rapidly grow.

Respectfully submitted,

BISHOPS	{	L. J. COPPIN, W. W. BECKETT, H. B. PARKS.
ELDERS	{	J. W. WALKER, JOHN HARMON, W. S. CARPENTER.
LAYMEN	{	J. R. HAWKINS, F. P. SYKES, GREEN JACKSON.
Commissioners for the A. M. E. Church.		
BISHOPS	{	G. W. CLINTON, J. S. CALDWELL, G. C. CLEMENTS.
ELDERS	{	E. D. W. JONES, J. M. MARTIN, W. W. SLADE.
LAYMEN	{	S. G. ATKINS, W. J. TRENT, OSCAR W. ADAMS.
Commissioners of the A. M. E. Zion Church.		

BISHOPS	{	R. S. WILLIAMS, R. A. CARTER, J. W. CLEAVES.
ELDERS	{	J. W. GILBERT, R. S. STOUT, J. A. BRAY.
LAYMEN	{	J. F. LANE, J. A. LESTER, W. A. BELL.

Commissioners for the C. M. E. Church.

Rev. T. J. Askew, of the Michigan Conference moved its adoption. Rev. P. W. Rodgers, of the Louisiana Conference, offered an amendment, moving that the report be passed to the regular Committee. Rev. W. H. Mixon, of the North Alabama Conference, objected to its passage, and offered the following substitute for the whole: That the document be passed on by the General Conference, as a Committee of the whole, on Thursday at 2 p. m. This motion prevailed.

The order of the day was called. Rev. S. H. Savage, of the South Florida Conference, arose to a privilege question, pertaining to Rule 31, and offered the following Resolution:

“Whereas, The acoustics of this Coliseum are so very bad that it is impossible for all the delegates to hear an announcement at the same time, and so to enter properly into the deliberations of the body: therefore, be it

Resolved, That the Chief Secretary will announce all motions, resolutions and orders through a megaphone to the various angles of the building.”

By motion of Rev. H. Y. Tookes, of the Florida Conference, the resolution was adopted.

Rev. John Harmon, of the Augusta Georgia Conference, moved that 1000 copies of the Report on Organic Union be printed for distribution. The motion prevailed.

Rev. John Harmon, of the Augusta Georgia Conference moved that the General Officers be ordered to read only the introduction, totals and recommendations in submitting their reports. Carried.

Bishop C. S. Smith asked that the name of Rev. S. E. C. Chase, of Demarara, be placed on the roll in the place of Rev. P. Alpheus Luckie, deceased. The request was granted.

Rev. R. R. Wright, jr., Editor of the *Christian Recorder* and General Business Manager, read his report. By motion of Rev. R. H. Ward, of the South Georgia Conference, it was referred to the proper Committee.

Committee on Organic Union was announced as follows: 1st District, Rev. D. J. Brown; 2nd District, Rev. A. J. Wilson; 3rd District, Rev. Chas. Bundy; 4th District, Rev. R. E. Wilson; 5th District, Rev. S. L. Brooks; 6th District, Rev. R. V. Branch; 7th District, Rev. J. E. Beard; 8th District, Prof. J. B. Greene; 9th District, Rev. E. L. Martin; 10th District, Rev. G. B. Young; 11th District, Rev. R. A. Grant; 12th District, Rev. L. S. Overall; 13th District, Rev. A. L. Brisbane; 14th District, Rev. F. M. Gow; 15th District, Rev. J. W. Saunders.

The name of Rev. M. A. Hollis was added to the Committee on Sunday School Union.

Rev. J. W. Rankin, Secretary of Missions, read his report, and by motion of Rev. O. L. Moody, of the East Arkansas Conference, the same was referred to the proper Committee.

Prof. J. R. Hawkins, Financial Secretary, began reading his report, while reading, the Episcopal Committee came in, and the reading was suspended while the Episcopal Committee reported its organization as follows: Rev. A. J. Wilson, of the North Carolina Conference, Chairman; Rev. J. I. Lowe, of the Central Arkansas Conference, Vice Chairman; Rev. S. J. Johnson, of the Southwest Texas Conference, Secretary; Rev. G. W. Williams, of the Augusta Georgia Conference, Assistant Secretary. Marshals: Rev. Wm. Barnes, of the Northeast Mississippi Conference; Rev. J. M. Wise, of the West Florida Conference; Rev. Geo. F. Martin, of the Puget Sound Conference and Rev. I. G. Glass, of the South Georgia Conference.

Prof. Hawkins concluded the reading of his report, and in addition moved the following: "Inasmuch as the amount given the Delegates for Sustentation is entirely inadequate for their support, resolved, that each Delegate be given \$5 more." Rev.

S. M. Gibbs, of the Middle South Florida Conference, moved the adoption of the resolution, and that the report be referred to the Committee on Report of the Financial Secretary. The motion carried.

Rev. W. O. Slade, of the North Georgia Conference, moved adjournment. The motion prevailed, and the Conference adjourned, the Benediction being pronounced by Rev. W. B. Williams, of the Philadelphia Conference.

SECOND DAY—EVENING SESSION.

MISSIONARY MEETING.

The evening session of the General Conference took the form of a Missionary Meeting, presided over by Bishop J. Albert Johnson.

Rev. Wm. Mayhew, of Port of Spain, Trinidad, announced hymn No. 432, "From Greenland's icy mountains."

Rev. A. L. Brisbane, of West Africa, led in prayer, after the choir rendered a selection.

Bishop I. N. Ross was then introduced and addressed the audience on the subject: "Missionary Activities in West Africa." The choir then rendered another selection.

Rev. J. P. Richards, of Sierra Leone, was introduced. He also addressed the congregation.

Bishop Johnson then announced the names of all the missionaries on the platform, working in South and West Africa and the West India Islands and South America, and introduced them as follows: Revs. S. J. Mabote, J. P. M. Lebala, F. M. Gow, C. Nyombolo, A. A. Mareka, J. Y. Tantsi, of South Africa; J. P. Richards, A. L. Brisbane, of West Africa; J. P. James, Wm. Mayhew, S. E. C. Lord, Alphonso Dumar, S. E. C. Chase, of the West Indies and D. P. Talbot, of South America.

Bishop W. W. Beckett was next called to address the meeting. He thanked Dr. Rankin, the Secretary of Missions, for all the sympathy and encouragement given him. He also thanked the ladies of the Woman's Mite Society for the assistance they had given to the work in South Africa; after which he gave a resume of the work in that field. Bishop Beckett then introduced

Rev. F. M. Gow, who had labored in that field for over thirty-five years.

Rev. F. M. Gow gave the history of the growth of the A. M. E. Church in South Africa, and of his dealings with the Cape Colony Government at first, and the Union Government subsequently.

Rev. J. W. Rankin was the next speaker to be called upon. He thanked the Chairman for the honor of being called upon to speak, but as it began to rain, and the people were becoming restless, he declined to speak further.

After the choir had rendered another selection, the Benediction was pronounced by Rev. J. Y. Tantsi, of South Africa.

THIRD DAY—MORNING SESSION.

St. Louis, Mo., May 5, 1920.

The General Conference assembled at 9:30 a. m., Bishop Evans Tyree, presiding.

Hymn No. 123, "How sweet the name of Jesus sounds," was lined by Rev. H. P. Anderson, of the New Jersey Conference. Prayer was offered by Rev. W. S. Drummond, of the Philadelphia Conference.

Rev. E. Wittenberg, of the Louisiana Conference, led in singing, "Guide me, Oh Thou great Jehovah."

Rev. I. S. Jacobs, of the New England Conference, read the 13th chapter of First Corinthians for a Scripture lesson.

The recital of the Decalogue was led by Rev. R. J. Williams, of the Philadelphia Conference.

Rev. M. R. Dixon, of the Mississippi Conference, led in singing, "I will guide thee with mine eye."

The devotional exercises ended, Bishop J. S. Flipper called attention to the impropriety of reading two and three of the shorter Commandments in the recital of the Decalogue before the response is made, stating that it was wrong to do so and asking that the practice be discontinued.

Rev. M. R. Dixon called attention to the attitude of standing in the time of prayer stating that as Methodists we should kneel.

Bishop C. S. Smith replied, saying, that we are assembled here in a large hall where it is not convenient to kneel.

The minutes of Tuesday's morning session were read. Brother E. A. Bolton, of the Northeast Mississippi Conference, moved the adoption of the minutes. Rev. W. A. Lewis, of the West Tennessee Conference, arrested the motion and asked why the Conferences are not arranged according to seniority. Rev. R. H. Ward, of the South Georgia Conference, made the point that the question had nothing to do with the minutes and was sustained. Bishop Wm. D. Chappelle, referring to the vote of thanks extended to Bishop J. S. Flipper for the delivery of the Episcopal Address, stated that the Address was from all the Bishops, and that the vote of thanks should be extended to all of the Bishops. The motion to adopt the minutes prevailed.

The minutes of the afternoon session were read. Rev. H. Y. Arnett, of the Philadelphia Conference, moved the approval of the minutes. After a few corrections, the motion prevailed.

The minutes of the evening session were read and approved on motion of Rev. J. C. Beckett, of the Philadelphia Conference.

At this point the chair was yielded to Bishop C. S. Smith, as the presiding officer of the day.

Upon assuming the chair, Bishop Smith spoke of the differences, apparent, of this session of the General Conference from that which convened in this city forty years ago.

The name of Rev. S. E. Churchstone Lord was added to the Committee on the Reception of Fraternal Delegates.

The name of Rev. J. W. Washington was placed on the Committee on Temporal Economy.

The order of the day was called and Prof. A. S. Jackson, Secretary of Education, read his report. By ruling of Bishop Smith the report was referred to the Committee on Universities and Colleges.

Dr. R. C. Ransom, Editor of the *A. M. E. Review*, read his report, which was referred to the Committee on Connectional Periodicals.

The Secretary of the Church Extension Department, Dr. B. F. Watson, read his report. After reading, Dr. Watson stated

that four brethren connected with the Department had passed into the beyond during the quadremium, and led in singing, "Home at last." The report was referred to the Committee on Church Extension.

Dr. G. W. Allen, Editor and Manager of the *Southern Christian Recorder*, read his report, which was referred to the Committee on Connectional Periodicals.

Brother H. R. Baranco, of the Louisiana Conference, obtaining the floor, stated that the time was about to expire, and moved that the time be extended until all reports are in. The motion prevailed.

Rev. J. C. Caldwell, Secretary of the Allen Christian Endeavor League, submitted his report, which was referred to the proper Committee.

The request was made to the effect that the Committee on Revision be allowed to sit at will. The request was granted.

Rev. H. Y. Tookes, of the Florida Conference, moved that the General Conference convene at 9:30 a. m., each day. The motion carried.

Rev. John Harmon, of the Augusta Georgia Conference moved that a praise service be conducted each morning from 8 to 9. Rev. C. A. Wingfield, of the Macon Georgia Conference, moved as an amendment, that the praise service be conducted from 8:30 to 9:30. The amendment prevailed.

Announcements were made. The Doxology was sung and the Benediction was pronounced by Bishop J. S. Flipper.

THIRD DAY—AFTERNOON SESSION.

The General Conference re-convened at 2:30 p. m., Bishop C. S. Smith, presiding.

Dr. B. F. Watson, Secretary of the Church Extension Department, led in singing, "Am I a soldier of the cross?"

Prayer was offered by Rev. Joseph Gomez, of the Ontario Conference.

Brother Edward Reid played the piano, and the Conference joined in singing, "Since Jesus came into my heart."

Bishop C. S. Smith asked, Why is it that the blind cannot-see? and proceeded to give a lecture on the nerves controlling sight and feeling.

Bishop L. J. Coppin led in singing, "The Church is moving on."

Bishop W. H. Heard requested that the name of Brother J. C. Collins be added to the Committee on the Book Concern. The request was granted.

Bishop Smith announced that the presenting of bills and resolutions was in order. The roll of conferences was called for bills. After calling several conferences and finding them not ready, the roll was discontinued, and the brethren allowed to offer bills and resolutions at will.

Rev. John Harmon, of the Augusta Georgia Conference, offered a Resolution, the purpose of which was to institute a Five Million Dollar Drive. He moved that the Resolution be referred to a special Committee. The motion passed.

The following bills were presented and referred to the Committee on Revision.

No. 1. By Rev. J. A. Hadley, of the Atlanta Georgia Conference. To Establish a Connectional Home Missionary Department.

No. 2 By Rev. Timothy Reeves, of the Chicago Conference. To increase the number of Stewardesses to eighteen, and to require the Deaconesses to pursue a course of study.

No. 3. By Rev. M. C. Wright, Dean of the Theological Department of Campbell College. To Establish Community Centers of the A. M. E. Church in each State.

No. 4 By Brother R. L. Starkey, of the Central Alabama Conference. To Increase Lay Representation in the General Conference.

No. 5 By Rev. S. H. Betts, of the West Florida Conference. Concerning kneeling to pray.

No. 6. By Rev. O. W. Childers, of the North Ohio Conference. Affecting members who neglect Class Meetings.

No. 7. By Rev. Chas. Bundy, of the North Ohio Conference. Concerning the election of Stewards.

No. 8. By Rev. O. W. Childers, of the North Ohio Conference. On receiving members into the church.

No. 9. By Rev. Chas. Bundy, of the North Ohio Conference. On Matrimonial regulations.

No. 10. By Rev. L. A. Townsley, of the Atlanta Georgia Conference. On Retirement of Bishops.

No. 11. By Rev. C. J. Powell, of the Pittsburgh Conference. To Regulate the Employment of Evangelists.

No. 12. By Rev. W. T. Pope, of the Central Arkansas Conference. To create a Department of Social Welfare in the A. M. E. Church.

No. 13. By Rev. C. J. Powell, of the Pittsburgh Conference. Concerning the Use of Unfermented Wine in Communion.

No. 14. By Rev. John Harmon, of the Augusta Georgia Conference. To Legalize the Bishops' Council.

No. 15. By Rev. J. T. Gibbons, of the West Virginia Conference. Appealing for aid for Pride Chapel A. M. E. church, at Clarksburg, W. Va. Referred to the Committee on Church Extension.

No. 16. By Rev. W. T. Pope, of the Central Arkansas Conference. Concerning the Dollar Money. Referred to the Committee on Temporal Economy.

No. 17. By Brother S. T. Wiggins, of the Northeast Oklahoma Conference. On Connectional Schools. Referred to the Committee on Universities and Colleges.

No. 18. By Rev. Chas. Bundy, of the North Ohio Conference. To Provide for the Election of the Sunday School Union Board. Referred to the Committee on Sunday School Union.

No. 19. By Rev. J. T. Gibbons, of the West Virginia Conference. To Create a New Episcopal District. Referred to the Episcopal Committee.

The following Resolutions were offered: Rev. H. Y. Arnett, of the Philadelphia Conference. To provide badges for the Lay Delegates. Referred to the General Conference Commission.

By Rev. H. S. Sims, of the Southwest Texas Conference. To Re-organize the Business Departments of the Church. Referred to the Committee on Revision.

By Rev. J. H. Clayborne, of the Central Arkansas Conference. To Create another Episcopal District. Referred to the Committee on Episcopacy.

By Rev. P. W. Rodgers, of the Louisiana Conference. To Raise or Increase the Salaries of the Bishops and General Officers. Referred to the Committee on Temporal Economy.

By Rev. John Harmon, of Augusta Georgia Conference. To Examine the Charters of all the Departments. Referred to a special Committee to be named.

Bishop H. B. Parks announced the evening entertainment and invited all of the delegates to attend, stating that they would be admitted on their badges.

Bishop Smith announced a prayer meeting for 8:30 a.m., Thursday, conducted by Rev. C. A. Wingfield, of the Macon Georgia Conference.

The Benediction was pronounced by Bishop J. Albert Johnson.

FOURTH DAY—MORNING SESSION.

St. Louis, Mo., May 6, 1920.

The fourth day's session of the 26th Quadrennial General Conference, of the A. M. E. Church, opened at 9:30 a. m., Bishop Charles Spencer Smith, presiding.

Scripture sentences were read by Rev. Alphonso Dumar, of the British West Indies.

The opening hymn, No. 1, "O for a thousand tongues to sing," was lined by Rev. D. P. Talbot, of British Guiana, South America.

Prayer was offered by Rev. J. W. Sanders, of the Michigan Conference.

Rev. J. M. Brown, of the North Louisiana Conference, led in singing, "There is a fountain filled with blood," after which the 46th Psalm was read for a Scripture lesson by Rev. W. H. Jones, of the Ontario Conference.

The second hymn No. 284, "I love Thy kingdom Lord," was lined by Rev. S. E. Churchstone Lord, of Port-au-Prince, Hayti.

The minutes of the previous day's sessions were read. Rev. K. C. Holt, of the Western North Carolina Conference, moved the adoption of the minutes of the morning session. After a few minor corrections, the motion prevailed.

The minutes of the afternoon session were read. Rev. D. H. Butler, of the East Tennessee Conference, moved the adoption of the minutes. Several inquiries were made concerning bills

which had been offered in the afternoon session, being informed that proper mention would be made of all bills, the motion to adopt prevailed.

At this point Bishop L. J. Coppin, of the Fourth Episcopal District was presented as the presiding officer of the day.

Bishop Coppin stated that the order of this General Conference is superior to that of any which he had attended.

Rev. R. H. Bumry, of the Pittsburgh Conference, presented Bill No. 21. To plan methods of procedure for a Connectional Drive.

Dr. W. I. Haven and Rev. J. P. Wragg, of the American Bible Society were introduced to the General Conference.

Bishop Flipper raised the point of order according to Rule 4, governing the procedure of the business of the General Conference, that the receiving of bills at this time is a violation of said Rule. The point was sustained.

The name of Rev. Timothy Reeves, of the Chicago Conference was added to the Committee on Missionary Department.

Rev. Alphonso Dumar was added to the Committee on Church Extension in the place of Rev. J. W. Sanders, and on the Committee on Theological Seminaries in the place of Rev. C. E. Allen.

The Committee on Credentials made a partial report. Rev. J. B. Carter, of the North Alabama Conference, moved its adoption. The motion prevailed. The Committee asked for more time in which to consider matters where seats were being contested. Rev. C. A. Wingfield, of the Macon Georgia Conference, made the point that that was a matter which belonged entirely to the Committee and not to the General Conference. The point was sustained.

Brother L. F. Finnie, of the Illinois Conference, offered Bill No. 22, the title of which was To make Trustees Members of the Quarterly Conference.

Rev. H. Y. Arnett, of the Philadelphia Conference, moved that the Presidents and Deans submit their reports by titles. The motion carried.

Bishop W. D. Chappelle, of the Seventh Episcopal District,

moved the suspension of the Rules to hear the Fraternal Messenger of the Methodist Episcopal Church; in the meantime, President J. R. Campbell, of Lampton College, and Dean Geo. F. Woodson, of Payne Theological Seminary, submitted their reports by titles.

At this time Bishop L. J. Coppin presented Rev. Roy P. Basler, Presiding Elder, and Rev. Clarence Burton, Pastor of the M. E. Church, South, of the city, who brought greetings to the General Conference from their Church.

Dr. J. M. Henderson, of the West Virginia Conference, responded.

Dr. J. M. Robinson, of Chicago, Ill., Fraternal Delegate from the Methodist Episcopal Church, was introduced to deliver his message, which he did.

The Address ended, by request of the Committee on the Reception of Fraternal Delegates, Dr. B. F. Watson led in singing "Blest be the tie that binds."

Dr. Watson also sang "The Marseillaise."

Rev. A. J. Carey, of the Chicago Conference, was called upon to respond to the Fraternal Address, which he did to the satisfaction of the General Conference.

Rev. C. A. Wingfield, of the Macon Georgia Conference, moved that the time be extended to hear Dr. W. I. Haven, of the American Bible Society. The motion prevailed, and Dr. Haven addressed the General Conference.

After notices were read, Conference adjourned, the Benediction was pronounced by Bishop Joshua H. Jones.

FOURTH DAY—AFTERNOON SESSION.

The General Conference was called to order at 2:30 p. m., by Bishop L. J. Coppin, the Presiding Officer of the day.

Hymn No. 227, "O for a faith that will not shrink," was lined by Rev. C. A. Wingfield, of the Macon Georgia Conference, after which prayer was offered by Rev. F. M. Gow, of Cape Town, South Africa.

Rev. E. D. Williams, of the Louisiana Conference led in singing, "In Thy cleft, O Rock of Ages."

Bishop Coppin announced that the special order of the day

was the consideration of the report of the Committee on Organic Union.

The report was called for and read by Dr. F. P. Lyte, of Arkansas. Rev. J. W. Walker, of the Western North Carolina Conference, moved that the Articles on Organic Union drawn up by the Tri-Council at Birmingham, be submitted to the people for approval; Rev. T. J. Askew, of the Michigan Conference, moved as an amendment that the General Conference approve the Articles on Organic Union, and submit them to the Annual Conferences and Churches. Rev. C. A. Wingfield, of the Macon Georgia Conference, moved that the amendment be tabled. The motion to table was lost. Rev. W. H. Mixon, of the North Alabama Conference, obtaining the floor, spoke in favor of the Union. Bishop J. S. Flipper moved that the report be recommitted, the motion was ruled out of order. A re-reading of the Articles was called for and the same was read again. Rev. W. H. H. Butler, of the Pittsburgh Conference spoke in favor of Organic Union. Rev. T. J. Askew, of the Michigan Conference, moved that the previous question be put, the motion prevailed and the question was submitted, resulting in a unanimous vote in favor of adoption.

The General Conference joined in singing "The Church is moving on," the same being led by Bishop Coppin.

Dr. J. M. Robinson, Fraternal Messenger from the Methodist Episcopal Church, was accorded the floor, and he spoke, approving the General Conference for the action just taken for Organic Union.

Rev. S. H. Savage, of the South Florida Conference, rising to a question of privilege, which he rested on Rule 31, stated that the General Conference had taken action in voting the rights of the people in adopting the resolution of Prof. J. R. Hawkins, Financial Secretary, to pay each delegate an additional Five Dollars for sustentation. Bishop Coppin ruled that the matter was out of order.

Rev. T. H. Jackson, of the North Ohio Conference, obtaining the floor, in behalf of the Deans and Members of the Faculty of Wilberforce University, presented Bishop J. H. Jones with a golden triangle, in recognition of his work in making the

Victory Rally so successful that all indebtedness of the University was paid off.

Prof. A. S. Jackson, Secretary of Education, presented Bishop Jones with a gold medal in behalf of the membership of the Tenth Episcopal District, as a token of appreciation for the work done for Paul Quinn College.

Prof. Ira T. Bryant, Secretary of the Sunday School Union, read his report. Dr. G. W. Allen, Editor of the *Southern Christian Recorder*, made objection to the recommendation made by Secretary Bryant, affecting the *Southern Christian Recorder*. The report was referred to the Committee on Church Periodicals.

Rev. R. H. Ward, of the South Georgia Conference, moved that the Conference adjourn, and the motion prevailed.

Announcements were made. The Doxology was sung, and the Benediction was pronounced by Bishop Wm H. Heard.

FOURTH DAY—EVENING SESSION.

The General Conference assembled in Educational Mass Meeting at 8 p. m., with Bishop Wm. D. Chappelle, President of the Educational Board, presiding.

Hymn No. 15, "Come Thou Almighty King," was lined by Dean Geo. F. Woodson, of Payne Theological Seminary.

Prayer was offered by Rev. I. H. Alston, Dean of the Theological Department of Allen University.

Brother H. R. Baranco, of the Louisiana Conference, led in singing, "There's not a friend like the lowly Jesus."

Dean P. W. Greatheart, of Turner Theological Seminary, read the 12th chapter of Romans for a Scripture lesson.

The choir of St. Paul church sang a selection.

Bishop Wm. D. Chappelle presented Prof. A. S. Jackson, Secretary of Education, as the first speaker. The next speaker introduced was Rev. R. W. Mance, President of Allen University, who used as a subject: "Church Schools and their Problems."

Following the address Mrs. Olivet Smith, of St. Paul church, sang a solo: "Love in spring-time." She was encored and sang "Suwanee River."

An address, subject: "Efficient Christian Leadership," was

delivered by Dr. Wm. A. Fountain, President of Morris Brown University.

Rev. C. A. Williams, pastor of St. Paul church, was granted permission to call for Rev. J. O. Morley, who had been held up and robbed, and stated that his assailants had been captured.

Rev. J. R. Campbell, President of Lampton College, spoke on "Christian Education the Bulwark of our Safety."

President John A. Gregg, of Edward Waters College, spoke on "Race Consciousness."

President W. S. Scarborough, of Wilberforce University, read a resolution from the Presidents and Deans, which was adopted by motion of Rev. J. H. Clayborne, of the Central Arkansas Conference.

Announcements were made; the Doxology was sung, and the Benediction was pronounced by Dr. I. M. Burgan, Dean of the Theological Department of Paul Quinn College.

FIFTH DAY—MORNING SESSION.

St. Louis, Mo., May 7, 1920.

The fifth day, morning session of the General Conference, was opened at 9 a. m., with Bishop L. J. Coppin, of the Fourth Episcopal District, presiding.

Hymn No. 277, "Jesus, the name high over all," was lined by Rev. J. W. Hall, of the West Kentucky Conference.

Prayer was offered by Rev. J. W. Frazier, of the Kentucky Conference.

The Scripture lesson consisting of the 63rd Psalm was read by Rev. T. L. Scott, of the Chicago Conference.

Rev. J. W. Hall led in singing, "Blessed assurance."

The Decalogue exercises were led by Rev. J. W. Frazier.

Rev. J. W. Hall led in singing, "When the saints go marching home."

Rev. G. T. Stinson, of the North Louisiana Conference, led in singing, "Is not this the land of Beulah?"

The minutes of the previous day's morning session were read. Rev. E. D. Williams, of the Louisiana Conference, moved adoption. Rev. W. H. Mixon, of the North Alabama Conference,

stated that the minutes failed to state that the Committee on Fraternal Delegates made a report and presented the Fraternal Delegate of the Methodist Episcopal Church. The correction was made, and the motion to adopt the minutes of the morning session prevailed.

The minutes of the afternoon session were read. Rev. J. R. Harvey, of the West Kentucky Conference, moved adoption. Rev. P. W. Rodgers, of the Louisiana Conference, reminded the General Conference that on the previous day he had asked by motion that a thousand copies of the Articles on Organic Union be printed, and that said motion was adopted, but was not mentioned in the minutes. The correction was made, and the motion to adopt the minutes carried.

The minutes of the evening session were read, and on motion of Rev. C. G. Hatcher, of the South Alabama Conference, the same were adopted.

At this time Bishop L. J. Coppin presented Bishop H. B. Parks, of the Fifth Episcopal District, as Presiding Officer of the day.

Bishop Parks thanked the Conference for the good order and rapid progress made thus far, and asked that the same be continued.

Rev. R. H. Bumry, of the Pittsburgh Conference, presented a resolution on "Equal Rights for Women in the Church." The resolution was referred to the Committee on Revision.

Rev. John Harmon, of the Augusta Georgia Conference, announced that the funeral of the late Rev. W. C. Shelton would be held at St. Paul A. M. E. church, at 12 m., May 8th.

The following reports of Colleges were submitted by titles and referred to the Committee on Universities and Colleges: President Wm. A. Fountain, Morris Brown University; President R. W. Mance, Allen University; Acting President T. M. Greene, Flipper-Key-Davis University; President J. K. Williams, Paul Quinn College; President S. L. Greene, Shorter College; President John A. Gregg, Edward Waters College.

The Committee on Fraternal Delegates was asked to report. The Chairman of the Committee answered that the Committee had no report to make.

Rev. J. M. Henderson, of the West Virginia Conference, presented a resolution, authorizing and directing the Manager of the Book Concern to secure a sufficient number of Disciplines of the A. M. E. Zion and C. M. E. Churches to supply each member of this General Conference with a copy. Rev. C. A. Wingfield, of the Macon Georgia Conference, moved the adoption of the resolution. The motion prevailed.

Rev. P. W. Rodgers of the Louisiana Conference, offered a resolution on the Time Limit, which was referred to the Committee on Revision.

The following Bills were offered and referred to the Committee on Revision:

No. 23. On the Pension Bureau.

No. 24. On Missionary Fund, by Rev. W. T. Pope, of the Central Arkansas Conference.

No. 25. On a revision of the Conference Course of Studies, by Rev. S. P. Hood, of the New Jersey Conference.

No. 26. To change the Fourth Year's Class in the Conferences, to a Board of Examiners, by Rev. S. P. Hood, of the New Jersey Conference.

No. 27. On larger Lay Representation in the General Conference, by Brother M. J. Keys, of the Baltimore Conference.

No. 28. On Election of Trustees in the Church, by Rev. H. M. Pillow, of the North Mississippi Conference.

No. 29. To abolish the Time Limit, by Rev. C. J. Powell, of the Pittsburgh Conference.

No. 30. Specifying what shall be done with all Sunday School Missionary Money, by Rev. W. H. Truss, of the Pittsburgh Conference.

No. 31. To open Diplomatic Relations with Abyssinia, by Rev. Timothy Reeves, of the Chicago Conference.

No. 32. To Regulate Presiding Elders, by Rev. A. M. Ward, of the Colorado Conference.

No. 33. To increase Pastors' salaries, by Rev. C. A. Wingfield, of the Macon Georgia Conference.

No. 34. To make South America an Episcopal District, by Rev. B. J. Ross, of the Georgia Conference. Referred to the Episcopal Committee.

No. 35. Better pay for Superannuates, by Rev. C. A. Wingfield, of the Macon Georgia Conference.

No. 36. To legalize Parsonage Aid, Pulpit Aid and Ushers Associations, by Rev. C. A. Wingfield, of the Macon Georgia Conference.

No. 37. To amend the Educational laws, by Rev. John Harmon, of the Augusta Georgia Conference.

No. 38. On re-districting the Church, by Rev. John Harmon, of the Augusta Georgia Conference. Referred to the Episcopal Committee.

No. 39. To retain Bishops in the active service until they reach the age of eighty-five, by Rev. W. J. Williams, of the Atlanta Georgia Conference.

No. 40. To re-district the Church, by Rev. J. A. Lindsay, of the Atlanta Georgia Conference. Referred to the Episcopal Committee.

No. 41. On Rules for trying Trustees, by S. P. Washington, of the Mississippi Conference.

No. 42. Relating to Electoral Colleges, by Rev. J. B. Greene, of the Mississippi Conference.

No. 43. On better pay for Superannuates, by Rev. P. W. Rodgers, of the Louisiana Conference.

No. 44. On help for the Church at Bogalusa, La., by Rev. P. W. Rodgers, of the Louisiana Conference.

No. 45. To increase Pastors' salaries, by Rev. S. P. Perry, of the West Arkansas Conference.

No. 46. To increase the salaries of the Bishops, by Rev. G. T. Stinson, of the North Louisiana Conference.

No. 47. To pay Missionaries quarterly, by Rev. J. H. Lynn, of the Northeast Texas Conference.

No. 48. On transfer of Ministers, by Rev. J. A. Hadley, of the Atlanta Georgia Conference.

No. 49. Concerning Lay representation in the Annual Conferences, by Rev. S. H. Betts, of the West Florida Conference.

No. 50. Affecting Disciplinary Questions, by Rev. O. L. Moody, of the East Arkansas Conference.

No. 51. To amend the Disciplinary Questions, by Rev. W. D. Certain, of the Middle South Florida Conference.

No. 52. On Conference Pensioners, by Rev. H. S. Simms, of the Southwest Texas Conference.

No. 53. To regulate the distribution of General Officers' Reports, by Brother E. A. Bolton, of the Northeast Mississippi Conference.

No. 54. On funerals of Ministers, by Rev. M. A. Hollins, of the South Carolina Conference.

No. 55. To combine the offices of Financial Secretary, Secretary of Missions and Secretary of Church Extension.

No. 56. Concerning South Africa, by the delegation of the 14th Episcopal District.

No. 57. To continue all bishops in active service until death, by Rev. A. Cooper, of the South Georgia Conference.

No. 58. To require members of the Church to pay Pastoral dues, by Brother J. C. Collins, of the North Mississippi Conference.

No. 59. Prescribing Educational qualifications for admission in to

the traveling connection, by Prof. E. C. Mitchell, of the Atlanta Georgia Conference.

No. 50. To give Bishops discretionary powers in making appointments for a longer period than five years, by Rev. C. A. Wingfield, of the Macon Georgia Conference.

No. 61. To increase Lay representation, by Rev. C. A. Wingfield, of the Macon Georgia Conference.

No. 62. Ordering the election of five additional Bishops, by Rev. J. H. McGhee, of the East Alabama Conference.

No. 63. To fix the Pastors' salaries from \$600 to \$1200, by Rev. S. D. Butler, of the Texas Conference.

No. 64. Fixing the right of suffrage in District and Annual Conferences, by Rev. G. T. Stinson, of the North Louisiana Conference.

No. 65. To systematize 8 per cent of the Dollar Money, by Rev. J. L. Butler, of the Southwest Georgia Conference.

No. 66. To retain the 8 per cent Educational Money in the bounds of the Annual Conferences, by Rev. J. B. Lofton, of the Southwest Georgia Conference.

No. 67. To forbid the publication of hair advertisements in our Church papers, by Rev. D. H. Butler, of the East Tennessee Conference.

No. 68. To retain the 8 per cent Educational Money in the Annual Conferences, by Rev. C. M. Manning, of the Southwest Georgia Conference.

No. 69. To regulate the composition of the General Conference, by Rev. S. S. Morris, of the Virginia Conference.

No. 70. To make explicit question 17, on page 233, Book of Discipline, by Rev. Chas. Bundy, of the North Ohio Conference.

No. 71. On Constitution of the Woman's Home and Foreign Missionary Society, by Rev. C. A. Wingfield, of the Macon Georgia Conference.

No. 72. To give the Quarterly Conference power to impeach Trustees, by Rev. O. W. Childers, of North Ohio Conference.

No. 73. To change the date of meeting of the General Conference, by Rev. O. W. Childers, of the North Ohio Conference.

No. 74. To change the manner of consecrating Deaconesses, by Rev. O. W. Childers, of the North Ohio Conference.

No. 75. To amend Article 3, page 352, Book of Discipline—Constitution of the Sunday School Union, by Rev. O. W. Childers, of the North Ohio Conference.

No. 76. Providing equal representation for Laymen, by Brother R. R. Williams, of the Middle South Florida Conference.

No. 77. To change the name of the Church Extension Society, by Rev. T. H. Smith, of the Central Texas Conference.

No. 78. On the Time Limit, by Rev. J. H. Allison, of the Central Alabama Conference.

No. 79. On the Time Limit, by Rev. J. M. B. Mitchelle, of the Arkansas Conference.

No. 80. To establish Kindergarten Schools, by Rev. S. J. Patterson, of the South Florida Conference.

No. 81. On Retirement of General Officers, by Rev. J. W. Hair, of the East Mississippi Conference.

No. 82. On South Africa, by the 14th District delegation.

No. 83. To create the office of Secretary of Bureau of Conference Claimants, by Rev. James Murray, of the East Florida Conference.

No. 84. On the salaries of Bishops, Presiding Elders and Pastors, by Rev. S. L. Birt, of the Chicago Conference. Referred to the Committee on Temporal Economy.

No. 85. On abandoned Church property.

No. 86. To change the Constitution of the Woman's Mite Missionary Society, by ————.

No. 87. Announced but not read.

Rev. R. H. Ward, of the South Georgia Conference arose to a question of privilege, and stated that in organizing the General Conference an Official Reporter was elected, but that said Reporter is not discharging his duty, and moved that another be elected in his stead. The motion was lost.

A resolution, asking for help for the church at Lake Charles, La., was presented by Rev. J. K. Washington, of the Louisiana Conference. The same was referred to the Committee on Temporal Economy.

Rev. J. W. Walker, of the Western North Carolina Conference, arose to a question of privilege, and asked that the rostrum be purged of all persons not entitled to sit thereupon, and moved that the rostrum be purged. The motion prevailed.

Rev. W. H. Mixon, of the North Alabama Conference, offered a resolution in reference to the election of delegates to the Ecumenical Conference to meet in London, England, in September, 1921. The same was adopted, and referred to the Bishops' Council.

Bishop H. B. Parks asked whether or not the motion made to purge the rostrum applied to the floor also, and was answered that it did, and the floor was also purged.

Rev. H. Y. Arnett, of the Philadelphia Conference, moved that Rev. C. E. Wilson, of the New York Conference, be elected one of the Marshals, and the motion prevailed.

Rev. S. H. Betts, of the West Florida Conference, moved adjournment, the motion prevailing. The Conference sang, "Together let us sweetly live."

After the singing, Bishop H. B. Parks said that there were some visitors present that he intended to introduce, and asked to be permitted to do so. Rev. Albert Smith, Editor of the *Southwestern Christian Advocate*, and Rev. Marvin L. Hall, pastor in charge, of the M. E. Church, South, of the city, were introduced. Dr. Hall made a few remarks. Rev. J. H. George, of the Congregational Church was introduced. Rev. E. R. Robinson, of Chicago, was introduced and sang, "Is He yours?" Miss Ida Miller, a singing Evangelist, was introduced, and sang, "Rugged Cross."

The name of Brother W. R. Springer, of the East Arkansas Conference, was added to the Committee on Plans for Church Buildings.

The Doxology was sung, and the Benediction was pronounced by Bishop I. N. Ross.

FIFTH DAY—AFTERNOON SESSION.

The General Conference re-assembled at 2:30 p. m., with Bishop H. B. Parks, presiding.

Hymn No. 277, "Jesus the name high over all," was lined by Rev. J. D. Barksdale, of the Missouri Conference.

Prayer was offered by Rev. A. M. Ward, of the Colorado Conference, after which some announcements were made by the Secretary.

The following bills were offered:

No. 88. On ordination of ministers attending schools, by Dean Geo. F. Woodson. Referred to the Committee on Revision.

No. 89. To change the wording of the Apostles' Creed, by Rev. S. P. West, of the Ohio Conference. Referred to the Committee on Revision.

No. 90. To separate the Editorship and Managership of the Book Concern, by Rev. S. P. West, of the Ohio Conference. Referred to Committee on Revision.

Rev. H. Y. Tookes, of the Florida Conference, moved that Prof. Ira T. Bryant, Secretary of the Sunday School Union, be requested to apologize to the General Conference for charging its members for being petty and ignorant. Rev. Walter Mason

of the New York Conference, moved that the motion be tabled. A vote was taken, and there being some doubt as to the result; division was called for, and a standing vote was taken, resulting in 204 against and 50 in favor of tabling the motion. The motion to table was declared lost. The previous motion was submitted to vote and prevailed.

Bill No. 91. On ministers who have served and those who may serve in foreign fields, by Rev. H. Y. Arnett, of the Philadelphia Conference, and Rev. A. L. Brisbane, of Africa.

Rev. T. H. Jackson, of the North Ohio Conference, moved that the Episcopal Committee be instructed to bring a separate report bearing upon the arrangement of the Districts before making assignment of Bishops thereto. The motion carried.

Bill No. 92. On granting discretionary power to the Bishops, by Rev. L. A. Townsley, of the Atlanta Conference. Referred to the Committee on Revision.

Rev. Rodney W. Roundy, Associate Secretary of the Home Missions Council and of the Federal Council of the Churches of Christ in America, was introduced and delivered an address.

Bill No. 93. To revise the Sunday School lessons, by Brother Geo. N. White, of the New Jersey Conference. Referred to the Committee on Revision.

Bishop Parks announced that the hour had arrived to hear the Fraternal Delegate of the C. M. E. Church.

Bishop L. J. Coppin asked to read a telegram, and was permitted to do so. It read as follows: "Organic Union endorsed, 378 for, and 5 against. Signed: Geo. W. Clinton, of A. M. E. Zion General Conference, Knoxville, Tenn."

Bishop Coppin led in singing, "The Church is moving on."

Bishop H. B. Parks then introduced Bishops Isaac Lane, R. S. Williams, Elias Cottrell and R. A. Carter, of the C. M. E. Church.

The Louisiana Sextette, composed of Revs. E. Wittenberg, E. D. Williams, H. G. Johnson, Bro. H. R. Baranco and Mesdames A. L. Bell and L. B. Brown, by request, sang, "Shine for Jesus."

By request of the General Conference, Bishop R. A. Carter was presented to address the General Conference, which he did.

Dr. B. F. Watson sang, "When the mists have rolled away."

The Committee on the Reception of Fraternal Delegates, presented Rev. J. A. Hamlett, Editor of the *Christian Index* to Bishop Parks, as the Fraternal Delegate from the C. M. E. Church, and Bishop Parks, in turn, introduced Dr. Hamlett to the General Conference, to deliver his Fraternal Message, which he did.

Rev. J. B. Isaacs, of the Puget Sound Conference, was called upon to respond. While speaking Bishop Parks asked permission for the visiting Bishops and ministers from the C. M. E. Church to take leave. Bishop R. S. Williams made a few remarks in taking leave.

Prof. Ira T. Bryant arose to a question of personal privilege and waived speaking until tomorrow.

Announcements were made; the Doxology sung, and the Benediction was pronounced by Bishop Evans Tyree.

SIXTH DAY—MORNING SESSION.

St. Louis, Mo., May 8, 1920.

The General Conference convened in its Sixth Day's session, with Bishop H. B. Parks, of the Fifth Episcopal District, presiding.

Hymn No. 381, "Lord in the morning Thou shalt hear," was lined by Rev. J. T. Smith, of the Kansas Conference.

Prayer was offered by Rev. J. C. C. Owens, of the Kansas Conference.

"Father I stretch my hands to Thee," was sung, led by Rev. B. S. Hannah, of the South Georgia Conference.

The Scripture lesson, the 19th Psalm, was read by Rev. E. R. Vaughn, Dean of the Theological Department of Western University.

Rev. R. H. Ward, of the South Georgia Conference, led in singing, "Higher ground."

The minutes of the Fifth Day's session were then called for, and the minutes of the morning session were read by the secretary. Rev. W. H. Mixon, of the North Alabama Conference, moved to adopt. Rev. M. R. Dixon, of the Mississippi Conference, stated that after the opening of the previous day's

morning session, he led in singing, "O, for a thousand tongues to sing." Rev. R. H. Ward, of the South Georgia Conference, stated that it was he who had made the motion to adopt Dr. Mixon's resolution concerning delegates to the Ecumenical Conference. These corrections being noted, the motion to adopt the minutes prevailed.

The minutes of the afternoon session were read. Rev. J. B. Lofton, of the Southwest Georgia Conference, moved adoption, and the motion carried.

Bishop Wm. D. Chappelle called the attention of the presiding officer to the rule of recognizing the member farthest away, when several members addressed the chair at the same time.

Rev. C. W. Dunlap, of the Columbia Conference, obtaining the floor asked, which is correct, to address the chair as Bishop or as Mr. Chairman? Bishop Parks replied, "Either is correct."

The chair was then yielded to Bishop J. S. Flipper, of the Sixth Episcopal District, as the presiding officer of the day.

Bishop Flipper thanked the General Conference, and stated that the rules governing this body would be strictly carried out, and stated further that the citation made by Bishop Wm. D. Chappelle, pertaining to the rule of recognizing the member farthest away is in Cushing's Manual, but that the General Conference had adopted Reed's Rules of Order, which recognizes no such rule as the one cited, and that he was bound therefore to accord the floor to the brother whose voice he might hear first.

Rev. J. M. Henderson, of the West Virginia Conference, arose to a question of privilege, and spoke with reference to certain printed circulars being handed out, defaming the name of one of our Bishops, and the women of our Church and Race. He moved that it be the sense of this Conference that such persons be censured, and that the Conference place itself on record as disapproving the same.

Rev. C. W. Dunlap, of the Columbia Conference, obtained the floor, and spoke against such, denying the truthfulness of the statements contained in the circulars.

Rev. M. A. Hollins, of the South Carolina Conference, also spoke along the same line.

Rev. J. H. H. Franklin, of the East Mississippi Conference, arose to a point of order, and spoke in favor of free speech in the Church.

Rev. T. S. J. Pendleton, of the East Mississippi Conference, rising to a point of order on Rev. Franklin, stated that the only matter before the house was the motion to condemn the circulars. The point was sustained.

Brother W. R. Springer, of the East Arkansas Conference, arose to a point of order, and in closing, offered an amendment to the motion, moving that a committee be appointed to ascertain from what source the circulars came.

Revs. J. H. L. Rhone, of the Northeast Texas; John Cooper, of the Southwest Georgia; P. W. Rodgers, of the Louisiana; A. Cooper, of the South Georgia, and M. H. Davis, of the Baltimore Conferences spoke against the motion.

Rev. S. D. Butler, of the Texas Conference offered a substitute motion for the whole, moving that the whole matter be tabled. The substitute motion prevailed.

Bishop Flipper stated that it had been said on the floor that the parties putting out these circulars had no other recourse, and advised that the Discipline of the A. M. E. Church provides a way by which every member of the church, from a Bishop down, can get redress without resorting to such methods.

Bishop Wm. D. Chappelle arose to a question of personal privilege and spoke on the matter contained in the circulars, denying the truthfulness thereof, and stated further that at least one Bishop was implicated in the matter, whereupon Bishop C. S. Smith arose and requested Bishop Chappelle to name the Bishop thus implicated. There were many cries of "name him" from the floor, while others cried "no." Bishop Chappelle stated that he would name the Bishop before the Bishops' Council.

Bishop C. S. Smith arose and stated that he was not in league with Bishop Chappelle's enemies.

Rev. R. W. Mance, President of Allen University, arose to a question of privilege, but finding that the time was so short, waived the statement of his question until the afternoon session.

The following bills were offered:

No. 94. By Rev. R. H. Bumry, of the Pittsburgh Conference. To regulate and control proposed Disciplinary laws. Referred to the Committee on Revision.

No. 95. By Rev. A. A. Godwin, of the East Alabama Conference. To regulate the time limit of Presiding Elders. Referred to the Committee on Revision.

No. 96. By Rev. J. M. Henderson, of the West Virginia Conference. Making financial provision for the development of the Church in West Virginia. Referred to the Committee on Temporal Economy.

No. 97. By Rev. J. W. Hall, of the West Kentucky Conference. Creating a General Board of Managers for the General Departments of the Church. Referred to the Committee on Revision.

No. 98. By Rev. G. B. Brown, of the Louisiana Conference. To give the Church Extension Society power to carry Insurance policies. Referred to the Committee on Revision.

No. 99. By Rev. J. W. Hall, of the West Kentucky Conference. On vested choirs. Referred to the Committee on Revision.

No. 100. By Rev. J. H. L. Rhone, of the Northeast Texas Conference. On the increase of salaries of itinerant ministers. Referred to the Committee on Temporal Economy.

No. 101. By Rev. J. S. Collins, of the Baltimore Conference. Requiring examination of Local Preachers at District Conferences. Referred to the Committee on Revision.

No. 102. By Rev. W. L. Taylor, of the West Arkansas Conference. Concerning money for Conference pensioners, who are absent from Conference. Referred to the Committee on Revision.

No. 103. By Rev. W. H. Bowen, of the East Alabama Conference. Regulating the time limit of Presiding Elders. Referred to the Committee on Revision.

No. 104. To allow the Woman's Home and Foreign Missionary Society to remain as it now is. Referred to the Committee on Revision.

No. 105. By Rev. W. H. Giles, of the Indiana Conference. To change the Ritualistic Service in our Church. Referred to the Committee on Revision.

No. 106. By Rev. W. W. Harris, of the Central Arkansas Conference. To increase the Pastors' salaries. Referred to the Committee on Temporal Economy.

No. 107. To create a Board of Directors and Trustees of Wilberforce University to conform to the laws of the State of Ohio. Referred to the Committee on Colleges and Universities.

No. 108. By Brother T. H. Brown, of the Pittsburgh Conference. To amend Article III, of the Constitution of the Sunday School Union on page 352 of the Discipline. Referred to the Committee on Revision.

No. 109. By Prof. John R. Hawkins, Financial Secretary. To provide for Superannuated Preachers, widows and orphans. Referred to the Committee on Revision.

No. 110. By Rev. W. H. Bowen, of the East Alabama Conference. Fixing the status of Trustees in Quarterly Conferences. Referred to the Committee on Revision.

No. 111. By Rev. S. D. Butler, of the Texas Conference. To remove the time limit. Referred to the Committee on Revision.

No. 112. By Rev. W. E. McGrew, of the Southwest Texas Conference. Fixing the procedure of the General Conference. Referred to the Committee on Revision.

No. 113. By Rev. C. E. Wilson, of the New York Conference. To amend Article VIII of the Sunday School Union Constitution. Referred to the Committee on Revision.

No. 114. By C. W. Abbingtion, of the North Texas Conference. Regulating Electoral Colleges. Referred to the Committee on Revision.

No. 115. By Rev. W. E. McGrew, of the Southwest Texas Conference. To make the Bishops' actions unquestionable. Referred to the Committee on Revision.

No. 116. By Rev. C. E. Wilson, of the New York Conference. To amend Section 2, page 357, of the Sunday School Union Constitution. Referred to the Committee on Revision.

No. 117. By Rev. J. N. B. Wall, of the Northeast Oklahoma Conference. To appropriate \$150 to the Oklahoma Conferences. Referred to the Committee on Temporal Economy.

No. 118. By Rev. C. E. Wilson, of the New York Conference. Relating to Sub-Districts of Sunday Schools. Referred to the Committee on Revision.

No. 119. By Rev. E. S. H. Ousley, of the Northwest Mississippi Conference. To regulate the Episcopal Committee and the candidacy of candidates. Referred to the Committee on Revision.

No. 120. By Brother R. J. Gardner, of the North Mississippi Conference. To amend Article VI. Chapter V, of the Constitution of the Allen Christian Endeavor League. Referred to the Committee on Revision.

No. 121. By Rev. G. W. Robinson, of the West Kentucky Conference. To regulate the costumes of Stewardesses. Referred to the Committee on Revision.

No. 122. By Rev. C. E. Wilson, of the New York Conference. To create a Pension Fund in the Church. Referred to the Committee on Revision.

No. 123. By Rev. J. T. Gibbons, of the West Virginia Conference. To give financial aid to the West Virginia Conference. Referred to the Committee on Temporal Economy.

No. 124. By Rev. W. D. Miller, of the Northeast Texas Conference. To increase the salaries of pastors. Referred to the Committee on Temporal Economy.

Announcements were made. The Doxology was sung, and the Benediction was pronounced by Bishop J. H. Jones.

SIXTH DAY—AFTERNOON SESSION.

The General Conference re-assembled at 2:30 p. m., with Bishop J. S. Flipper in the chair.

Hymn No. 1, "O, for a thousand tongues to sing," was lined by Rev. C. P. Hobbs, of the South Georgia Conference.

Prayer was offered by Rev. J. I. Stringer, of the Southwest Georgia Conference.

Rev. R. H. Ward, of the South Georgia Conference, read the 24th Psalm as the Scripture lesson.

Rev. B. S. Hannah, of the South Georgia Conference, led in singing, "I am Thine, oh Lord."

Bishop W. W. Beckett arose to a question of privilege and stated that Bishop Wm. D. Chappelle had named Bishops J. Albert Johnson, L. J. Coppin and himself as the Bishops implicated against him in the matter brought up during the morning session in connection with the circulars, and stated that he had visited friends in South Carolina on both sides, both among ministers and laymen, but that he had not interfered with Bishop Chappelle's work, nor done anything against him.

Rev. R. W. Mance, President of Allen University, arose to a question of privilege, and spoke explaining the treatment which he had received at the hands of Bishop Wm. D. Chappelle.

Prof. Ira T. Bryant arose to a question of privilege and spoke with reference to his recommendations, relating to the *Southern*

Recorder and certain publications. He denied that he had published or caused to be published any matter reflecting on the Bishops or members of the General Conference.

The Conference joined in singing, "Together let us sweetly live."

Announcements were made. The Doxology was sung. The Benediction was pronounced by Bishop W. H. Heard.

SABBATH SERVICES—MORNING.

St. Louis, Mo., May 9, 1920.

The services began promptly at 11 a. m., with a processional by St. Paul's choir. Bishop H. B. Parks, presiding.

Scripture sentences were read by Rev. C. P. Cole, of the New York Conference.

Rev. J. T. Hall, of the Macon Georgia Conference, lined hymn No. 14, "Jesus, we look to Thee."

Rev S. A. Williams, of the Central Florida Conference, led in singing and prayer.

Dr. F. P. Lytes, of Arkansas, rendered a solo, entitled, "He will not let me fall."

Rev. P. C. Hunt of the Texas Conference, read the 5th chapter of Galatians for a Scripture lesson.

Rev. Chas. Bundy, of the North Ohio Conference, led the Decalogue.

Notices were read by the Secretary, after which a collection, amounting to \$260.50 was raised.

"Gloria in Excelsis" and "Credo" were sung.

Bishop W. W. Beckett offered the prayer of thanksgiving for the offering.

Rev. A. J. Wilson, of the North Carolina Conference, lined hymn No. 327, "O God our help in ages past."

Miss Blanche Griggsby sang a solo entitled "Bye and bye."

Bishop H. B. Parks presented Bishop B. F. Lee, the Senior Bishop, to preach. He announced the first three verses of the 133rd Psalm as his text. Theme: "Unity."

The sermon ended, the choir chanted the Lord's Prayer, followed by "Gloria Patri."

Bishop Evans Tyree opened the doors of the church, while the congregation sang "When the saints go marching home," led by Rev. J. M. Brown, of the North Louisiana Conference.

SABBATH SERVICES—AFTERNOON.

The Memorial Services began at 3 p. m., Bishop Evans Tyree, presiding.

Bishop W. H. Heard lined hymn No. 502, "There is a house not made with hands."

Prayer was offered by Rev. J. R. Ransom, of the Kansas Conference.

Rev. J. I. Lowe, of the Central Arkansas Conference, read the Scripture lesson, consisting of the first twenty-nine verses of the 1st chapter of I Corinthians.

The Committee on Memoirs then rendered its report as follows:

St. Louis, Mo., May 8, 1920.

To the Bishops and Members of the Twenty-sixth Session of the General Conference now in Session.

We, your Committee on Memoirs, beg leave to submit our report:

We have inquired in respective districts, and we find a number who attended the last General Conference have fallen by the wayside. We bow our heads to Almighty God, and thank Him for His many blessings, and we are glad that the conditions are no worse.

In order to pay honor to these heroes of the Cross, we submit the following program for your consideration:

BISHOPS.

Deceased: Bishop C. T. Shaffer. To speak on his life as per program, Bishops C. S. Smith, L. J. Coppin and Evans Tyree.

GENERAL OFFICERS.

Deceased: J. Frank McDonald. To speak on his life, Rev. R. R. Wright, jr.; Rev. G. W. Allen, Rev. J. C. Caldwell. Rev. H. T. Kealing. To speak on his life, Prof. J. K. Williams, Rev. E. R. Vaughn and Rev. J. R. Ransom.

ITINERANTS.

First District—Deceased: Rev. J. M. Palmer. To speak on his life,

Rev. H. Y. Arnett.

Second District—

Third District—

Fourth District—

Fifth District—Deceased: Rev. R. L. Beal and Rev. A. A. Gilbert.

To speak on their lives, Rev. C. A. Williams and Rev. I. T. Smith.

Sixth District—Deceased: Rev. A. B. B. Gibson, Rev. A. K. Woods.

Rev. B. S. Hannah to speak on their lives and R. H. Ward. Mrs. Amanda Flipper. To speak on her life, Rev. S. D. Roseboro.

Seventh District—Deceased: Rev. J. S. Perrin. To speak on his life, Rev. E. H. Coit.

Eighth District—

Ninth District—Deceased: Rev. G. W. Porter and Rev. L. J. Johnson and a layman, D. H. Hall, East Tennessee. To speak on their lives, Rev. J. A. Jones.

Tenth District—

Eleventh District—Deceased: John H. Dickerson. To speak on his life, Rev. R. A. Grant and Rev. H. Y. Tookes.

Twelfth District—Deceased: Layman H. M. Taylor. To speak on his life, Revs. E. C. Foreman and A. H. Hill.

Thirteenth District—

Fourteenth District—

Fifteenth District—

Respectfully submitted,

J. R. RANSOM, Chairman,
S. M. GIBBS, Vice Chairman,
ELIJAH BYRD,
E. C. FOREMAN,
J. THOMPSON,
W. J. JONES, Secretary.

The congregation joined in singing, "Hallelujah 'tis done," and "Where He leads, I will follow."

Bishop H. B. Parks read the obituary of Bishop C. T. Shaffer, which had been prepared by Bishop C. S. Smith.

Bishop Evans Tyree spoke on the life, labors and demise of Bishop C. T. Shaffer.

Remarks on the life and labors of Prof. H. T. Kealing were made by Prof. A. S. Jackson, Secretary of Education and Prof. J. K. Williams, President of Paul Quinn College.

The congregation sang "Abide with me."

Rev. E. R. Vaughn, Dean of the Theological Department of Western University, also spoke on the demise of Prof. H. T. Kealing.

Rev. R. R. Wright, jr., D. D., Editor of the *Christian Recorder*, spoke on the services rendered by the late Rev. J. Frank McDonald, Editor of the *Western Christian Recorder*.

The hour being late, and the congregation growing restless, the service closed with the Doxology and Benediction by Bishop Evans Tyree.

A. C. E. LEAGUE MEETING.

The League service began at 6:30 p. m., Bishop J. M. Conner, presiding.

Two selections were sung: "How firm a foundation ye saints of the Lord," and "Marching on to victory," both being led by the choir.

Rev. J. C. Caldwell, Secretary of the Allen Christian Endeavor League, led in the offering of Sentence Prayers.

The League then sang "My hope is built on nothing less."

Rev. J. T. Wilkinson, of the North Georgia Conference, led in singing, "Glory to His name."

Rev. J. C. Caldwell addressed the meeting, stating that great success had come to the Allen Christian Endeavor League, and then introduced Bishop J. M. Conner, as presiding Officer.

Bishop Conner made a few remarks.

The Scripture lesson; the first four verses of the third chapter of Colossians, was read by Rev. I. H. Ringgold, of the Philadelphia Conference.

The topic discussed was "Christian Ideals."

The subject was discussed for ten minutes by Rev. J. C. Caldwell.

The choir sang, "Sowing in the morning."

Brother Carter, Superintendent of ————, and Prof. G. A. Gregg, Conference Superintendent of the Kansas Conference, and Brother D. H. Kyle, a League worker of the West Virginia Conference, made interesting addresses.

By request, Prof. E. C. Deas led in singing, "Shine for Jesus."

The Mizpah was recited and the League meeting closed.

EVENING.

The evening services were opened at 8:00 p. m., with Bishop H. B. Parks, presiding.

The choir rendered a processional.

Rev. R. T. Gordon, of the East Florida Conference, lined hymn No. 278, "I am not ashamed to own the Lord."

Prayer was offered by Rev. E. R. Vaughn, Dean of the Theological Department of Western University.

The choir led in singing, "Sweet as the years go by."

Notices were read, and an offering was called for, while the choir sang "Beulah Land." Thanks for the offering were expressed in a prayer by Rev. J. M. Wheeler, of the Pittsburg Conference.

Bishop Parks then introduced Rev. C. S. Long, of Florida, to preach. Rev. Long announced as his text Gen. 32:24: "And Jacob was left alone, and there wrestled with the angel until the breaking of the day."

The choir chanted the Lord's Prayer.

Rev. C. S. Long led in singing, "Father I stretch my hands to Thee," while the doors of the church were being opened.

The Doxology was sung and the Benediction pronounced by Rev. C. S. Long.

EIGHTH DAY—MORNING SESSION.

St. Louis, Mo., May 10, 1920.

The General Conference convened in its eighth day's session at 9:30 a. m., with Bishop J. S. Flipper, presiding.

Hymn No. 8, "Before Jehovah's awful throne," was lined by Rev. L. A. Townsley, of the Atlanta Conference.

Prayer was offered by Rev. J. H. Hall, of the South Georgia Conference.

Brother H. R. Baranco, of the Louisiana Conference, led in singing, "Guide me O, Thou great Jehovah."

Rev. F. R. Sims, of the South Georgia Conference, read the 146th Psalm for a Scripture lesson.

Rev. D. R. Morant, of the Central Mississippi Conference, led in singing, "Hide Thou me."

The minutes of Saturday morning's session were called for, and read by the Secretary. Rev. J. R. Fleming, of the North Georgia Conference moved to adopt. Rev. C. W. Dunlap, of the Columbia Conference, arrested the motion, and spoke with reference to the South Carolina controversy. The Chairman ruled him out of order on the ground that the matter referred to by him was not germane to the motion. The motion to adopt the minutes carried.

The minutes of the afternoon session were read. Rev. S. L. Birt, of the Chicago Conference, moved adoption. Rev. S. M. Gibbs, of the Middle South Florida Conference, arrested the motion, and spoke against bringing matters of the Bishops' Council before the General Conference, and moved that everything in the minutes referring to Bishops Chappelle and Beckett be expunged. Rev. T. H. Jackson, of the North Ohio Conference, made the point of order that the secretaries had made a true record of Saturday's proceedings, and that a motion to expunge was out of order at this point. His point was sustained. The motion to adopt the minutes prevailed.

The minutes of Sunday's services were read as information.

At this point Bishop Flipper stated that his time had expired, and presented Bishop J. Albert Johnson, of the Second Episcopal District, as the presiding officer of the day.

Rev. C. W. Abington, of the North Texas Conference, offered a resolution to create three more Episcopal Districts. The same was referred to the Episcopal Committee.

A telegram from Mexico was read by the Secretary.

Rev. H. Y. Arnett, of the Philadelphia Conference, offered a resolution as follows:

WHEREAS, The Negroes of the State of Delaware have been the recipients of a most encouraging and seemingly unbelievable consideration at the hands of the Honorable Perre S. Du Pont, of Wilmington, Del.; and

WHEREAS, In the providence of God and by seemingly holy inspiration, the said Honorable Perre S. Du Pont has, out of his personal finances, given the great sum of NINE HUNDRED THOUSAND DOLLARS (\$900,000), with which to raze all of the present schools for Negro children in the State of Delaware, and to erect in their stead NEW, COMPLETELY EQUIPPED, MODERN school buildings upon spacious school plots; and

WHEREAS, In addition the HONORABLE PERRE S. DU PONT has caused to be financed the "Delaware Negro Civic League" for the general uplift of the Delaware Negro in MORAL, CIVIC and EDUCATIONAL affairs, to the amount of \$6,150 per annum; be it

RESOLVED, That a committee of three Bishops; three Elders and three laymen be appointed, and instructed and empowered to telegraph the congratulations and thanks of this General Conference, to the said Honorable Perre S. Du Pont at Wilmington, Del. Be it further

RESOLVED, That the Financial Secretary be empowered and instructed to pay for the same.

Signed: Comm. 1st Epis. District,

M. F. SYDES, Chairman,
I. H. RINGGOLD, Secretary.

BISHOPS:	{	B. F. LEE, EVANS TYREE, JOHN ALBERT JOHNSON.
ELDERS:	{	A. L. MURRAY. C. A. WINGFIELD, H. Y. ARNETT,
LAYMEN:	{	J. R. HAWKINS. A. S. JACKSON, C. H. JOHNSON,

The resolution was adopted, and the following telegram was sent to Hon. Pierre S. Du Pont:

Hon. Perre S. DuPont,
Wilmington, Del.,

The General Conference of the African Methodist Episcopal Church, here assembled, with fifteen Bishops, thirteen General Officers and six hundred and thirty-eight delegates, representing over eight hundred thousand members and two million communicants, having learned through their pastor of Big Bethel church, Wilmington, of your godly-inspired and most timely gift of nine hundred Thousand Dollars to the educational interest of the Negroes of Delaware, and of your further interest in the Delaware Negro Civic League, do herewith beg to express to you the gratitude and hearty thanks of this General Con-

ference and of the two million Negroes whom we represent in our official capacity, and as individual members of the Negro race.

Committee:

BISHOPS:	{	BENJAMIN F. LEE, Senior Bishop, Ohio, EVANS TYREE, Bishop of Delaware, JOHN ALBERT JOHNSON, Bishop of Washington, D. C., HENRY Y. ARNETT, Wilmington, Del.,
ELDERS:	{	CHAS. A. WINGFIELD, Atlanta, Ga. ABRAHAM L. MURRAY, Vicksburg, Miss.,
LAYMEN:	{	PROF. A. S. JACKSON, Texas, Secretary of Education, PROF. CHAS. H. JOHNSON, Wilberforce Univ., Ohio, PROF. JOHN R. HAWKINS, D. C., Secretary of Finance.

Signed:

WILLIAM DECKER JOHNSON, Georgia, Secretary
of General Conference, Coliseum, St. Louis, Mo.

Rev. A. Spencer, of the West Arkansas Conference, offered a resolution to hold night sessions. Rev. C. A. Wingfield, of the Macon Georgia Conference, moved that the resolution be referred to the General Conference Sub-Commission. Motion prevailed.

The Committee on the Report of the Secretary of the Church Extension Department made its report, as follows:

St. Louis, Mo., May 7, 1920.

To the Bishops and General Conference.

We, the undersigned Committee on Church Extension Department, have examined the Quadrennial Report of the Secretary-Treasurer, the books, vouchers, checks, and all other records of the Church Extension office, also the report of the Auditing Committee, and the Report of the Church Extension Board, and find that,

The business of the Department has been transacted in accord with the Discipline, that the books, vouchers and records have been properly kept, and the finances of the same judiciously expended and faithfully accounted for.

We recommend the adoption of the recommendation of the Secretary-Treasurer, as on page 95 of his Quadrennial Report, as follows:

We recommend and beg to urge the importance of Extension Anniversary meetings in all our conferences, to the end that we may

bring home to our people, the benefits accruing to them through Church Extension.

Very respectfully submitted,

R. H. DAMES, Chairman,

H. Y. ARNETT, Sec'y.,

JAMES KATES,

J. W. GATES,

A. L. BRISBANE,

S. J. MABOTE,

J. W. SAUNDERS,

Wm. E. BARNETT,

W. B. BROOKS,

J. F. SAGE,

E. GRIGGS,

J. W. GUINN,

M. B. McPHERSON,

S. W. MILLER,

W. J. ROBINSON,

J. M. WHEELER.

T. L. SCOTT,

Rev. W. C. Cleland, of the Western North Carolina Conference, moved the adoption of the report. The motion prevailed.

Rev. J. R. Campbell, President of Lampton College, read the report of the Committee on the Educational Secretary's report. The report was adopted.

Rev. J. T. Reese, of the Northwest Mississippi Conference, offered a resolution which was tabled on motion of Rev. C. A. Wingfield, of the Macon Georgia Conference.

The following bills were offered and referred:

No. 125. By Rev. S. P. West, of the Ohio Conference. To pension superannuated preachers. Referred to the Committee on Revision.

No. 126. By Rev. P. W. Rodgers, of the Louisiana Conference. To give financial aid to the Louisiana Conference. Referred to the Committee on Temporal Economy.

No. 127. By Rev. I. H. Alston, Dean of the Theological Department, of Allen University. To revise the Course of Study for the Ministry. Referred to the Committee on Revision.

No. 128. By Rev. J. R. M. Lee, of the Southwest Texas Conference. To establish a Training Course for Sunday School Teachers. Referred to the Committee on Revision.

No. 129. By Rev. W. E. McGrew, of the Southwest Texas Conference. To establish an Insurance Department for ministers in the Financial Department. Referred to the Committee on Temporal Economy.

No. 130. By Rev. N. Z. Graham, of the West Florida Conference. To change the word "Layman" to the word "Steward" in the Discipline. Referred to the Committee on Revision.

No. 131. By Brother E. A. Bolton, of the Northeast Mississippi Conference. To increase the representation of the laymen in the General Conference. Referred to the Committee on Revision.

No. 132. By Rev. W. H. Jones, of the Ontario Conference. To in-

corporate the A. M. E. Church in the Dominion of Canada. Referred to the Committee on Revision.

No. 133. By Rev. S. H. Betts, of the West Florida Conference. To restrict the General Days of the Church. Referred to the Committee on Revision.

No. 134. By Rev. J. N. B. Wall, of the Northeast Oklahoma Conference. To increase the salary of Presiding Elders. Referred to the Committee on Revision.

No. 135. By Rev. J. N. B. Walls, of the Northeast Oklahoma Conference. To change chapter 2, Section 1, page 410, of the Discipline. Referred to the Committee on Revision.

No. 136. By Rev. A. Cooper, of the South Georgia Conference. To keep Pastors twelve years in a charge when the interests of the Church demands it. Referred to the Committee on Revision.

No. 137. By Brother W. R. Springer, of the East Arkansas Conference. To increase the duties of the District Sunday School Superintendent. Referred to the Committee on Revision.

No. 138. By Rev. T. Reeves, of the Chicago Conference. To include the study of the languages of South and West Africa in all of our Church school curricula. Referred to the Committee on Colleges and Universities.

The following were appointed as committee to inquire into and examine, and where necessary arrange for the modification or amending of the charter of the various incorporated Departments of the A. M. E. Church: Bishops C. S. Smith, J. H. Jones, J. S. Flipper, Revs. C. W. Dunlap, E. H. Hunter, Brothers J. L. Mitchell, J. R. Hawkins and W. O. Tyler.

Rev. R. H. Ward, of the South Georgia Conference, arose to speak with reference to Rule 19, governing the General Conference. Bishop Johnson informed him that the Committee on Revision is expected to report in the afternoon session.

Rev. R. H. Ward, of the South Georgia Conference, moved to adjourn. The motion prevailed.

The Doxology was sung, and the Benediction was pronounced by Bishop J. S. Flipper.

EIGHTH DAY—AFTERNOON SESSION.

The General Conference was convened at 2:30 p. m., Bishop J. Albert Johnson, presiding.

The opening hymn, No. 226, "O for a heart to praise my God," was lined by Rev. J. D. Cowan of the Western North Carolina Conference.

Prayer was offered by Rev. C. M. Tanner, of the Baltimore Conference.

“Guide me Oh, Thou great Jehovah,” was sung, led by Rev. R. B. Smith, of the New Jersey Conference.

The following bills were offered and referred:

No. 139. By Rev. J. T. Gibbons, of the West Virginia Conference. To make South America and the Islands an Episcopal District. Referred to the Committee on Episcopacy.

No. 140. By Rev. Chas. Bundy, of the Ohio Conference. On the election of Sunday School Boards. Referred to the Committee on Revision.

No. 141. By Rev. J. H. Clayborne, of the Central Arkansas Conference. To create a new Episcopal District. Referred to the Episcopal Committee.

No. 142. By Rev. S. E. Churchstone Lord, of Haiti. On the status of the Secretary of Missions. Referred to the Committee on Revision.

No. 143. By Rev. T. S. J. Pendleton, of the East Mississippi Conference. Providing better pay for mission preachers. Referred to the Committee on Revision.

No. 144. By Rev. H. N. Newsome, of the Central Alabama Conference. To amend the Discipline, page 58, paragraph 20. Referred to the Committee on Revision.

No. 145. By Rev. H. N. Newsome, of the Central Alabama Conference. To amend the Discipline, page 357, paragraph 6. Referred to the Committee on Revision.

The Committee on Revision reported as follows:

1. We recommend that all on page 169 to 170 inclusive
2. dealing with chapter 3 under the title “General Officers,”
- 3 and all on page 171, part 4, under title “The Ministry,”
- 4 Chapter 1, “Preacher’s Personal life and Duties” to page
- 5 183 inclusive, remain unchanged.
- 6 We recommend that all on page 184, chapter 2 under head-
- 7 ings, “Duties of Pastors,” to page 190 remain without change.
- 8 We recommend that page 191 to 198 inclusive
- 9 chapter 4, page 199 to 200 inclusive, chapter 5, page 201
- 10 and chapter 6, page 202 to page 204 inclusive, remain unchanged.
- 11 We recommend that on page 207, line one, after the word
- 12 “station,” the following be added: “longer than five years.”
- 13 The Bishops, however, shall be given discretionary power by an
- 14 agreement of two joining bishops, and two Presiding Elders of
- 15 the Conference, one of whom shall be the Presiding Elder of the
- 16 charge in question.

Rev. T. H. Jackson, of the North Ohio Conference, moved that the rules be suspended and the report take its second reading. Bishop J. S. Flipper moved that the motion to suspend the rules be laid on the table. The motion to table prevailed.

Rev. J. H. H. Franklin, of the East Mississippi Conference, offered a resolution which was tabled by motion of Rev. W. O. Slade, of the North Georgia Conference.

Rev. C. M. Tanner, of the Baltimore Conference, offered the following resolution:

Resolved, That the General Conference, in regular session assembled, give the following expression of our faith, belief and position regarding the great question of racial divisions and racial solidarity:

We firmly believe, re-affirm and steadfastly maintain the Bible teaching concerning the various race varieties and divisions in the human family, that there is but one race—the human race—and that no matter how much the peoples of this earth may vary as to color, hair, language, customs, laws, or geographical location, God hath made of one blood all nations that dwell on the earth. We brand as false and pernicious the doctrine of any superior race or super man, except as opportunities, environment and education shall enable a man, a group of men, a race variety, or a nation, to show improvement or hold sway over and dominate other men or groups of men. Given equal opportunities the various race varieties have always shown equal capacity for improvement.

By motion of Rev. C. C. Crouch, of the Southwest Georgia Conference, the resolution was adopted.

Bishop H. B. Parks moved that the resolution be published in the Associated Press. The motion prevailed.

Rev. John A. Gregg, President of Edward Waters College, submitted his report by title, and the same was referred to the Committee on Colleges and Universities.

Rev. E. R. Vaughn, Dean of the Theological Department of Western University, reported by title, and the same was referred to the Committee on Colleges and Universities.

Bishop H. B. Parks moved that Congressman Dyer, of Missouri, be invited to address the General Conference, Tuesday at 10:30 a. m. The motion prevailed.

Announcements were made. "Together let us sweetly live," was sung, led by Rev. J. M. Wheeler, of the Pittsburgh Conference.

The Benediction was pronounced by Bishop John Hurst.

NINTH DAY—MORNING SESSION.

St. Louis, Mo., May 11, 1920.

The General Conference convened in its ninth day's session at 9:30 a. m., with Bishop J. Albert Johnson, presiding.

Hymn No. 604, "Am I a soldier of the cross?" was lined by Rev. M. H. Davis, of the Baltimore Conference.

Prayer was offered by Rev. George D. Carnes, of the North Carolina Conference.

Rev. P. W. Rodgers, of the Louisiana Conference, led in singing "Walk in the light."

The Scripture lesson, consisting of the 8th Psalms, was read by Rev. L. L. Berry, of the Virginia Conference.

Rev. John E. Jackson, of the North Carolina Conference, conducted the Ritualistic service.

The second hymn, No. 223, "Amazing grace, how sweet the sound," was lined by Rev. W. C. Cleland, of the Western North Carolina Conference.

The minutes of the previous day's morning session were called for and read by the Secretary. Rev. E. D. Williams, of the Louisiana Conference, moved that the minutes be adopted. The motion carried.

The minutes of the afternoon session were read, and on motion of Rev. P. W. Rodgers, of the Louisiana Conference, the same were adopted.

At this point Bishop J. Albert Johnson yielded the chair to Bishop W. H. Heard, as the presiding officer of the day.

Bishop Heard appealed to the General Conference for cooperation and support in the dispatch of the business of the day's session.

Members of the Eighth Episcopal District led in singing, "When the saints go marching home."

Rev. J. B. Bell, of the Louisiana Conference, made a presentation of a gold medal to Bishop Heard on behalf of the Eighth Episcopal District.

Bishop C. S. Smith made remarks congratulating Bishop Heard and the members of the Eighth Episcopal District for the success achieved by them during the quadrennium, after several telegrams were read.

Bishop Heard announced that reports of committees are in order.

The Committee on Church Periodicals announced that its report was ready, and the same was read by Rev. Solomon Porter Hood, as follows:

St. Louis, Mo., May 11, 1920.

We, your Committee on Periodicals most respectfully report that after careful consideration of the status of our Periodicals, the work they have already done and the great and increasing field of usefulness before them and the necessity of so increasing their efficiency as to make them still greater in their potency as educators of the public, moulders of Christian sentiment and disseminators of the highest and best thought; we most respectfully recommend,

1st, that the subscription price of papers all remain the same, to-wit, \$1.50 per annum for the Christian Recorder, Southern Christian Recorder, A. M. E. Review and the Voice of Missions, \$1.

2nd, that the Editor of the Christian Recorder have and be solely responsible as Editor and be given entire charge of the publication of the paper and that the office of Manager of the Book Concern be separate and apart from the Editorship; the Manager to have charge and conduct the business of the concern, and a Manager to do the same be elected by this General Conference.

3rd, that the Western Christian Recorder, which is already, legally in existence and whose perpetuation has been recommended by the Bishops shall be revived and an Editor elected to take full charge of the same.

4th, that the Southern Christian Recorder remain as it is with the Editor to have full control and charge of the paper as its Managing Editor.

5th, that on account of the high cost of white paper, it having increased 500 per cent since the war, and it being unwise to further increase the subscription price of the papers without rendering it impossible for many of the men on poor work to subscribe for two of our periodicals according to law, we recommend that the Financial Department pay for the white paper and by such a subsidy make it possible to print our papers at the present price. We are led to make this recommendation because many papers have in the last year been crushed out of existence by the cost of white paper, and what we recommend is now being done for other religious papers by their Church organizations. We further recommend that the papers of our Church be so conducted that there can come no just complaint from any section that a free and impartial hearing is not given to any part of the church, or that news from any quarter of the church shall not have as wide publicity as space and circumstances permit.

6th, we recommend that the Review be placed as one of the requirements of studies for candidates in all the stated courses in the Discipline.

7th, we commend our Editors for, as far as they have been able, keeping our Periodicals abreast with the times in this new day of advancement

and placing the great work of the A. M. E. Church before the world in its highest usefulness, and we recommend that they continue to exercise the most vigilant care that literary excellence, expressions of thought and news disseminated be only that which shall place before the world the highest ideals and Christian service.

Signed,

N. W. WILLIAMS, <i>Chrm.</i> ,	J. D. BARKSDALE,
J. W. DENNIS,	GEO. H. HOLMES,
J. S. MORANT,	A. W. HEYWARD,
A. S. BLAKE,	B. C. CROWE,
J. H. MCGHEE,	R. S. SLAUGHTER,
E. H. FLIPPER,	I. H. DIXON,
H. M. STEADY,	A. L. BRISBANE,
W. L. TAYLOR,	AUSTIN RICHARDSON,
GEO. C. TAYLOR,	H. A. HOWARD,
DAVID D. WILLIAMS,	SOLOMON P. HOOD, <i>Secretary.</i>

Brother H. R. Baranco, of the Louisiana Conference, moved that the report be adopted. The motion was arrested by Rev. W. H. Mixon, of the North Alabama Conference, who made objections to that part of the report recommending that the *A. M. E. Review*, be classed as one of the studies in the conference course. He moved as an amendment that the *Review* be associated with the Conference Study Course. Prof. John R. Hawkins, Financial Secretary, made objections to Section 6 of the report, and moved to send this section to the Committee on Temporal Economy. Rev. S. H. Betts, of the West Florida Conference, asked a question of information, which was answered by Bishop Heard. With these changes, the motion to adopt carried.

Bishop Heard then announced that the hour had arrived for the General Conference to be addressed by Congressman L. C. Dyer.

The Louisiana Sextette sang, "Every time I feel the Spirit moving in my heart, I will pray."

Bishop H. B. Parks, then introduced Congressman Dyer, of the Twelfth Congressional District of Missouri, to speak to the body.

Congressman Dyer extended words of welcome to the General Conference welcoming it to the State of Missouri. He spoke

of the efforts he had made and is still making for justice and fair treatment for the colored people of the United States of America.

At the conclusion of the address, calls were made for Bishop C. S. Smith to respond on behalf of the General Conference.

Bishop Smith arose and gave reasons why he should not speak and begged to be excused, whereupon the house called for Bishop Joshua H. Jones to respond. Bishop Jones responded on behalf of the General Conference.

Rev. Solomon Porter Hood, of the New Jersey Conference, offered the following resolution of thanks to Congressman Dyer for his stand on the great question of human rights:

Whereas, The Hon. L. C. Dyers, Member of the 12th Congressional District of St. Louis, Mo., has by the presenting of the bill in Congress, brought before this act that would meet and do away with Mob Violence, one of the dangers that threaten the stability and perpetuity of our nation. Therefore

Resolve first: That this General Conference extend to him its thanks for his manly stand upon the question of human rights, and justice and for putting his ability and influence upon the side of equity and law, and his effort to rid this great nation of one of the foulest blots that has stained its honor.

Second, That we recognize in him that true Americanism which knows no man by his race or color, but only by his true soul's worth. We feel by his acts that he has shown his loyalty in upholding Constitutional government and fidelity to those true ideals of democracy which were voiced in the Declaration of Independence that all men were created free and equal and endowed by the Creator with inalienable rights. Among which are life, liberty and the pursuits of happiness.

Third, That we believe that it is only the enactment into law of these great principles through the passage of such acts that the conscience of this nation can be so awakened as to stamp out the injustice and to give to every man those rights and privileges which the sons of this nation have died to defend.

Fourth, That we pledge to Congressman Dyer the faithful assistance of the seven hundred (700,000) thousand Negroes of the A. M. E. Church to stand by him and pray for him while he thus labors for the race.

Rev. J. F. Williams, of the Central Texas Conference, moved the adoption of the resolution. The motion was passed by a rising vote.

Rev. S. E. Churchstone Lord, of Hayti, offered the following resolution, which was adopted:

Mr. Chairman, Bishops and General Officers, and Delegates.

Be it resolved, That this conference ask the Hon. Congressman Dyer of the 12th Congressional District to open his heart long enough to pray Congress, to withdraw the military occupation from Haiti for reasons known to your humble Missionary from that Field.

Rev. Wm. M. Dawkins, of Williamsport, Pa., sang, "My Father watches over me."

Bishop Heard requested the Committee on the State of the Country to be prepared to report at the special session tonight, stating that there would be three speakers tonight.

Rev. J. T. Gibbons, of the West Virginia Conference, read the report of the Committee on Colleges and Universities, as follows:-

St. Louis, Mo., May 11, 1920.

To the Bishops and Members of the Twenty-sixth Session of the General Conference.

We, your Committee on Colleges and Universities, beg leave to make the following report:

After having carefully studied conditions in general and different reports from educational departments in particular, we recommend:

1. The full standardization of our schools, as is laid down by the Educational Board, outlined by the Secretary of Education.

2. That there should be two authorized Theological Seminaries maintained by the church and the smaller or weaker ones be submerged into these.

3. That there should be an "Educational Commission" as outlined by the Secretary of Education, to act as a protection for the schools—and that there should be an open reciprocation especially as concerns the matriculation of students, whereby their status in former colleges can be had.

4. We realize the inability of the body to act definitely, but we recommend that great stress be given the importance of increase in salaries.

5. We recommend that all Presidents, or acting heads of Institutions be members of the Educational Board.

6. We recommend that all Annual Conferences retain their eight per cent Educational Money, and send directly to the respective school treasurers.

7. We recommend that all College Presidents make their reports to the Educational Department, instead of to the General Conference.

Signed,

EDW. W. SMITH, <i>Chmn.</i> ,	C. H. JOHNSON,
ELLSWORTH UNDERW'D	J. R. RANSOM,
J. B. ISAACS,	A. H. ATTAWAY,
W. A. FOUNTAIN,	A. B. COOPER,
D. H. SIMS,	B. F. ALLEN,
H. E. ARCHER,	J. K. WILLIAMS,
JNO. A. GREGG,	L. C. FISHER,
H. M. STEADY,	J. A. DEWITT MARTYN,
J. Y. TANTSU,	I. S. JACOBS,

JOS. GOMEZ, *Secretary*.

Bishop Wm. D. Chappelle arose to a point of order, and stated that the report sought to change the law, and the point was sustained.

Rev. T. H. Jackson, of the North Ohio Conference, moved that the report be acted upon by sections, and the motion prevailed.

Section 1 was read. Rev. F. M. Johnson, of the Southwest Georgia Conference moved to adopt, and the motion carried.

Section 2 was read. Bishop Heard ruled that Sections 2, 3, 4, 5 and 6 should be referred to the Committee on Revision, and they were referred without further discussion.

Rev. E. J. Lunnon, of the East Arkansas Conference, alleged a complaint against the brethren obstructing the vision or view of the 6th, 11th and 12th Delegations. Bishop Heard requested the Marshals to clear the aisles.

The Episcopal Committee having entered, it was permitted to make its report, the same being read by its secretary, Rev. S. J. Johnson, of the Southwest Texas Conference.

Bishop Heard stated that the time was about to expire. Rev. M. C. Wright, Dean of the Theological Department of Campbell College, moved that the time be extended indefinitely, and the motion prevailed.

The Chairman of the Committee, Rev. A. J. Wilson, of the North Carolina Conference, announced that there is also a minority report.

The majority report read as follows:

St. Louis, Mo., May 11, 1920.

To the Bishops and General Conference, General Officers, Presidents, Deans and Members of the Twenty-sixth General Conference A. M. E. Church.

We, the members of The Episcopal Committee, come now to report progress of the work committed to our trust, which we hope will meet your most hearty approval.

1st. We recommend the redistricting of the whole connection, and that the districts be arranged as follows:

First District—Philadelphia, New Jersey, New York, and New England Conferences.

Second District—Baltimore, Virginia, North Carolina, Western North Carolina Conferences.

Third District—Ohio, North Ohio, Pittsburg and West Virginia Conferences.

Fourth District—Indiana, Illinois, Chicago Conferences.

Fifth District—Missouri, N. Missouri, S. W. Missouri, Kansas, California, Colorado, and Puget Sound Conferences.

Sixth District—All the conferences of Georgia.

Seventh District—All the conferences of S. Carolina.

Eighth District—All the conferences of Mississ'ppi.

Ninth District—All the conferences of Alabama.

Tenth District—All the conferences of Texas and Mexico.

Eleventh District—All the conferences of Florida.

Twelfth District—All the conferences of Arkansas.

Thirteenth District—All the conferences of Oklahoma Louisiana, and N. Louisiana.

Fourteenth District—Tenn., W. Tenn., East Tenn., Ky., and West Kentucky Conferences.

Fifteenth District—Michigan, Bermuda, Nova Scotia, Ontario, the West Indies Islands.

Sixteenth District—Liberia, and Sierra Leone Conferences.

Seventeenth District—Cape Colony, Transvaal, Orange River Colony, Zambezi, and Natal Conferences.

Eighteenth District—South America.

In view of the fact that there is imperative need for the preparation of an authentic and connected history of the African Methodist Episcopal Church from 1852 to 1920 a period of sixty-eight years, and in as much as Bishop C. S. Smith, has signified h's willingness to undertake the task and in as much as there is also imperative need for the compilation of the general statistics of the church based upon the latest data available we recommend:

That Bishop C. S. Smith be relieved of episcopal supervision for the present, and that in lieu thereof, he be elected to the position of Historiographer and Statistician, his salary to be the same as that of other active bishops. Nothing herein is to be construed as affecting Bishop Smith's status as an active bishop.

2. We recommend that recommendation No. 2, in the episcopal address be adopted. (See the Episcopal Address.)

3. We recommend the building upon that foundation so heroically laid by the fathers in Africa, and that in the election of Bishops, special attention be given to the South African Field, and further that The General Conference order who ever is given Episcopal supervision over South and West Africa shall proceed to the field of labor at the earliest possible date or moment and remain actually engaged there, the pay for their office being contingent upon his traveling in his field.

A. J. WILSON, *Chairman*,
S. J. JOHNSON, *Secretary*.

The minority report was called for and read by Rev. Joseph Gomez of the Michigan Conference.

Rev. G. W. Williams, of the Augusta Georgia Conference, moved that the minority report be tabled.

Rev. T. H. Jackson, of the North Ohio Conference, made the point that a motion to table the minority report would carry with it the majority report also. The point was not sustained, the Chairman ruling that a motion to table a minority report did not affect a majority report. A vote was taken on the motion to table; finding as a result of the count that the number of those voting exceeded the membership of the General Conference, Bishop Heard ruled that the vote was illegal.

Bishop J. Albert Johnson moved to adjourn until 2:30 p. m. The motion prevailed.

Announcements were made, and the Benediction was pronounced by Bishop J. M. Conner.

NINTH DAY—AFTERNOON SESSION.

The General Conference re-assembled at 2:30 p. m., Bishop W. H. Heard, presiding.

The opening hymn No. 6c6, "Blest be the tie that binds," was lined by Rev. C. H. Paul, of Louisiana.

Rev. J. K. Washington, of the Louisiana Conference, led in singing, "In Thy cleft O, Rock of Ages."

Prayer was offered by Rev. H. A. Stewart, of the Central Mississippi Conference.

Rev. S. P. Washington, of the Mississippi Conference led in singing, "I will be present when the roll is called."

The name of the Rev. W. E. Walker was placed on the roll instead of Rev. R. H. W. Pinkett, of the Nova Scotia Conference, who was sick.

Rev. G. T. Stinson, of the North Louisiana Conference, led in singing, "There's not a friend like the lowly Jesus."

"Leave it there," was sung by Brother E. R. Robinson, of Chicago.

Rev. P. W. Rodgers of the Louisiana Conference, moved that the roll be called to vote on the motion to lay the minority report of the Episcopal Committee on the table. The motion carried. The roll was called, and the vote stood as follows:

Those voting Yes were: Bishops C. S. Smith, J. S. Flipper, W. H. Heard, J. M. Connor, Revs. J. W. Rankin, R. C. Ransom, J. C. Caldwell, W. A. Fountain, R. W. Mance, Prof. J. K. Williams, Rev. S. L. Greene, A. B. Cooper, P. W. Greatheart, Elijah Byrd, R. J. Williams, W. B. Williams, Wm. J. Oliver, I. H. Ringgold, J. C. Beckett, H. Y. Arnett, W. S. Drummon, C. E. Bostic, R. B. Smith, H. P. Anderson, C. P. Cole, J. L. Mitchell, M. F. Sydes, A. L. Gaines, C. H. Murray, S. H. Cooper, J. S. Collins, E. A. Henderson, M. J. Keyes, M. H. Davis, E. H. Hunter, L. L. Berry, S. S. Morris, F. G. Russell, A. J. Wilson, J. E. Jackson, G. D. Carnes, D. L. Grady, J. E. Mallette, Chas. Bundy, R. H. Bumry, J. M. Wheeler, J. M. Henderson, J. T. Gibbons, D. H. Kyle, C. S. Williams, Wm. Stewart, H. W. Jamison, J. H. Smith, Geo. A. Brown, A. J. Carey, S. L. Birt, H. E. Stewart, N. J. McCracken, R. E. Wilson, T. L. Scott, Timothy Reeves, Geo. F. David, J. R. Harvey, W. H. Peck, J. D. Barksdale, L. Lindsay, J. H. Wilson, N. Bembry, R. L. Heard, A. L. Sampson, W. G. Alexander, G. W. Jenkins, J. E. Brown, A. Parker, S. W. Wood, B. J. Ross, P. H. Hurst, G. H. Holmes, S. F. Harris, C. L. Williams, W. J. Jones, J. T. Wilkinson, W. Boyd Lawrence, S. F. James, W. O. Slade, J. R. Taliaferro, J. R. Fleming, D. H. Porter, Wm. Kiser, M. J. Wingfield, J. T. Hall, L. H. Smith, sr., M. A. Fountain, E. Griggs, W. B. L. Clarke, C. A. Wingfield, J. W. Mitchell, F. J. Reeves, F. C. Crayton, J. W. English, A. A. Duncan, J. S. Williams, Wm. D. Johnson, J. I. Stringer, F. M. Johnson, J. W. Dennis, S. D. Roseborough, J. L. Butler, C. C. Crouch, J. T. Barr, H. E. Davis, John Cooper, J. B. Lofton, C. M. Manning, J. H. Watson, J. H. Seay, W. A. McClendon, W. J. Williams, L. M. Townsley, R. H. Singleton,

J. A. Lindsay, J. W. Guinn, H. D. Canady, W. C. Kelley, David T. Howard, E. C. Mitchell, I. G. Glass, R. H. Ward, C. P. Hobbs, B. S. Hannah, J. H. Hall, J. D. Davis, A. Cooper, M. T. Robinson, F. R. Sims, T. W. Clarke, W. A. Collier, G. W. Williams, John Harmon, C. J. Jones, C. Johnson, C. H. Williams, A. M. Jordan, J. S. Downs, H. H. Long, E. Reese, W. A. Wilson, A. H. Harvey, E. H. Coit, J. M. Jackson, L. F. Alston, M. R. Dixon, S. S. Stevens, S. P. Washington, G. W. Beamon, W. L. Atkins, P. A. Lightfoot, S. P. Felder, H. M. Pillow, W. T. Strong, J. R. Powe, A. N. Thompson, R. J. Gardner, J. C. Collins, J. W. Hair, C. F. Billings, J. H. H. Franklin, S. W. Miller, J. J. Morant, A. L. Murray, D. R. Morant, H. A. Stewart, B. C. Crowe, C. S. Jones, A. B. Morant, H. H. Weathers, Wm. Barnes, L. M. Staves, W. H. Edwards, H. H. Buckingham, A. S. Blake, E. A. Bolton, F. R. C. Durden, J. T. Reese, W. P. Q. Byrd, J. E. Brown, E. S. H. Ousley, W. M. Brown, I. W. Harper, E. Wittenberg, E. D. Williams, G. C. Bryant, H. R. Baranco, A. Thomas, H. A. Belin, L. B. Butler, P. W. Walls, L. V. Starkey, L. G. Duncan, W. H. Mixon, J. W. Walker, J. H. McGhee, D. L. Butler, J. A. Jones, J. H. Smith, N. W. Williams, Jesse Jenkins, E. J. Howard, G. B. Young, F. F. Washington, S. D. Butler, J. R. M. Lee, B. T. Reese, W. R. Roberts, A. Miles, W. S. Johnson, J. F. Williams, R. C. Walker, F. W. Warren, H. A. Young, J. M. Johnson, T. H. Smith, L. B. Kinchion, W. M. Tears, M. L. Pendergraft, J. H. Hughes, J. V. B. Goins, R. S. Slaughter, A. Deaver, T. Y. Moore, J. M. Lawson, J. L. Storms, J. W. McDade, W. D. Miller, W. O. Boyd, J. H. L. Rhone, J. H. Lynn, S. M. Kirk, J. L. Lewis, S. J. Johnson, H. S. Sims, S. McElroy, E. D. Cooper, E. A. Anderson, W. E. McGrew, H. T. Whitmire, M. Brooks, M. C. Jamison, R. S. Jenkins, C. W. Abington, A. G. Winn, C. L. Morgan, H. A. Carr, J. A. Jones, H. D. Winn, R. H. Trotter, E. H. Flipper, W. S. Stephens, D. M. Baxter, C. S. Long, T. James Williams, W. A. Chapman, Jacob Thompson, S. A. Williams, E. H. Hughes, S. M. Gibbs, R. R. Williams, J. W. Whitesides, Wm. Winston, J. N. Campbell, J. V. Lee, J. M. B. Michelle, V. M. Townsend, G. H. Evans, G. R. Whitner, Wm. Lampkins, W. L. Taylor, S. P. Perry, J. W. Stinson, A. Spencer, G. B. Ashford, S. M. Goodloe, J. D. Dennis, O. L. Moody, R. C. Holbrook, E. J. Lunnon, L. S. Overall, N. W. Coleman, H. A. Pettus, W. M. Anthony H. Scott, P. W. DeLyles, A. A. Fleming, J. W. Gates, J. W. Shumpert, W. T. Eskridge, J. H. Harrison, D. C. Brunson, W. T. Pope, A. H. Hill, W. W. Harris, J. H. Clayborne, E. C. Foreman, Chester McHenry, R. L. Nelson, J. E. Toombs, E. J. Vance, L. J. Johnson, N. J. Caesar, Geo. Alston, M. W. Austin, I. H. Hawkins, J. W. Johnson, H. C. Rowells, J. W. Price, T. W. Choate, C. R. Tucker, J. N. B. Walls, A. E. Hubbard, J. A. Johnson, T. W. Kidd, S. T. Wiggins, W. E. Day, A. L. Brisbane, C. E. Allen, J. W. Saunders, T. J. Askew, W. H. Jones, J. P. James, D. P. Talbot, Wm. Mayhew, S. E. C. Lord, S. E. C. Chase. Total 326.

Those voting No, were as follows: Bishops B. F. Lee, Evans Tyree, L. J. Coppin, John Hurst, Wm. D. Chappelle, Ira T. Bryant, B. F. Watson,

W. S. Scarborough, G. A. Edwards, F. Jesse Peck, Geo. F. Woodson, H. G. Montgomery, M. C. Wright, L. C. Fisher, E. R. Vaughn, J. T. Jordan, I. H. Alston, I. M. Burgan, J. N. Carter, D. A. Hart, H. K. Spearman, D. J. Brown, C. F. Flipper, J. J. Richardson, Geo. N. White, Walter Mason, C. E. Wilson, I. S. Jacobs, Geo. D. Jimmerson, Geo. C. Taylor, Thos. H. Hooper, P. A. Richardson, K. C. Holt, W. C. Cleland, J. W. Walker, A. D. Avery, J. D. Cowan, Edward W. Smith, Wm. E. Barnett, D. P. Roberts, J. O. Haithcox, S. P. West, N. B. Allen, C. H. Johnson, O. W. Childers, W. B. Lee, T. H. Jackson, R. K. Moon, Olie V. Gregory, W. H. Truss, C. J. Powell, W. H. H. Butler, H. S. Howard, T. H. Brown, C. A. McGee, J. P. Q. Wallace, W. H. Giles, C. A. Martin, A. E. Malone, L. F. Finnie, J. A. Easton, Eugene Green, J. W. Frazier, G. W. Andrews, Ellsworth Underwood, J. W. Hall, Geo. W. Robinson, D. D. Williams, Robt. L. Dowry, W. H. Burnette, A. R. Dobbins, S. E. Townsend, N. C. Buren, S. A. Maloney, S. L. Brooks, E. I. Smith, W. H. Thomas, J. F. Sage, Geo. W. Teeters, J. S. Moten, J. R. Ransom, J. T. Smith, W. H. King, J. C. C. Owens, J. F. Griffin, Percy Robinson, G. A. Gregg, R. L. Pope, A. M. Ward, E. P. Blakemore, W. Dow, W. O. Tyler, W. H. Shelvy, J. B. Isaacs, Wm. Greene, H. J. Baker, R. V. Branch, J. H. Lawson, J. A. Hadley, W. O. P. Sherman, sr., P. J. Chavis, M. A. Hollins, E. B. Mack, T. B. Nelson, M. B. McPherson, W. R. A. Felder, J. H. Chestnut, L. M. Alston, J. S. Shanklers, J. W. Lykes, Geo. C. Johnson, J. L. Benbow, Lee A. Logan, E. H. McGill, T. H. Wiseman, C. W. Dunlap, Edwin Wells, S. J. McKnight, J. J. Jeter, D. C. Deas, D. J. Turpin, A. W. Heyward, J. S. Coe, D. P. Pendergrass, J. T. Lomax, J. C. Watkins, Eli Gregg, J. E. Thomas, D. H. Johnson, P. M. Gary, W. C. Crawford, T. F. Harper, B. J. Ramsey, D. H. Sims, Chas. H. Ward, H. B. Butler, L. R. Nichols, T. J. Miles, J. E. Beard, J. S. Morant, D. A. Perrin, S. J. Dobbins, G. W. Howard, Francis Smith, J. B. Greene, H. Dean, A. J. Topp, S. L. Mangrum, C. E. Brooks, J. W. Washington, G. B. Brown, P. W. Rodgers, J. K. Washington, G. T. Stinson, C. H. Powell, J. M. Brown, B. F. Terry, Robert Boughton, G. B. West, J. S. Tompkins, S. L. Bates, W. J. Robinson, D. L. House, jr., J. R. Burghes, J. B. Carter, E. H. Hudson, R. E. Simms, H. N. Newsome, J. H. Allison, Wm. Grace, R. D. Brooks, M. H. Leath, B. J. Roundtree, R. L. Starkey, A. A. Godwin, E. L. Martin, W. H. Bowen, J. C. Cooper, R. C. Dickerson, C. G. Hatcher, Eli Jones, A. D. W. Mitchell, B. R. Sconiers, J. B. Foxall, A. P. Gray, W. A. Anderson, W. H. Campbell, W. A. Lewis, J. Q. Johnson, W. A. Smith, J. B. Willis, Nathan B. Morton, Jno. A. James, Chas. Simmons, P. C. Hunt, H. E. Daniels, H. Y. Tookes, J. E. Starke, R. H. Dames, R. T. Gordon, R. A. Grant, James Murray, James Kates, B. J. Jones, H. D. Canty, S. J. Patterson, S. H. Savage, A. Jackson, I. H. Dixon, C. C. Johnson, J. M. Wise, S. H. Betts, R. W. Whitehurst, N. Z. Graham, A. D. Potter, I. A. White, J. W. Young, G. W. Hawkins, G. W. Archie, P. R. Roberts, W. D. Certain, L. H. Brown, J. I. Lowe, J. P. Richards, S. J. Mabote, J. P. M. Lebala, C. Nyombolo, A. A. Mareka, J. Y. Tantsi, J. W. Butler, G. B. Williams, C. A. Stewart, W. E. Walker,

Joseph Gomez, Jno. C. Holland, E. D. Robinson, Austin Richardson, Alphonso Dumar. Total 239.

Bishop Heard ruled that the motion had carried, and the minority report was tabled.

Rev. S. J. Johnson, of the Southwest Texas Conference, moved that the majority report be adopted as read and the motion prevailed.

Rev. A. D. Avery, of the Western North Carolina Conference, appealed from the decision of the chair on the ground that the negative side was not put. Bishop Heard replied that he had put the negative side of the question. Brother H. R. Baranco and several others moved that the chair be sustained. At this time the Committee on Revision informed the Chairman that it was ready to report, and was allowed to proceed with the report as follows:

1 We recommend that the historical preface, the chapter
2 on Episcopacy, pages 3 to 5 inclusive, the Articles of Reli-
3 gion, pages 6 to 17 inclusive; the Catechism on faith, pages
4 18 to 46 inclusive; General Rules, Band Societies, pages 47 to 56
5 remain unchanged.

1 We recommend that page 57, chapter 6, Order of Services,
2 line 1, be changed so as to read "Processional and Voluntary by
3 the Choir" and that page 58, line 15 be changed so as to read
4 "Doxology," "Benediction and Recessional," and the other section
5 remains unchanged.

1 We recommend further, that chapters 7 and 8, from pages
2 59 to 63 inclusive remain as they are.

1 We further recommend that chapter 1, Ordination of Dea-
2 cons, page 66, down to and including page 86, remains as
3 it is.

1 We recommend that on page 87, chapter 3, the word "Ordination"
2 be changed to read "Consecration."

1 We recommend further, that page 99 to page 110 inclusive,
2 chapter 4, "Baptism of Infants," "Baptism of Adults," remain
3 unchanged.

1. We recommend that chapter 5, page 3, on "Receiving Members"
2 be changed so as to read, "All persons coming to us with a de-
3 sire to flee from the wrath to come but not exercising saving faith
4 in the Lord Jesus Christ may be received into the church and
5 placed under wise leaders, subject to the probation of three
6 months; at the expiration of this time on profession of the en-

7 joyment of the covenant relation with God through our Lord Jesus
8 Christ, and on recommendation of the class leader, they may be
9 admitted into full membership, but should the class leader re-
10 sented them as unworthy and an examination confirms his judgment.
11 they may be discontinued without formal trial.

12 Persons coming to us from other denominations than the
13 Methodist shall remain on trial for three months, unless recom-
14 mended by two members in good standing in the church. Then
15 they will take their vow of membership with the A. M. E. Church.

16 PERSONS TO BE RECEIVED INTO FULL MEMBERSHIP

17 Persons to be received into full membership. On Profes-
18 sion of saving faith in the Lord Jesus Christ during revivals
19 and on other occasions, persons may be admitted into full member-
20 ship and placed under the watchful care of class leaders without
21 the necessity of serving out a three months' probation.

1 Persons coming from other sections of our church without
2 church certificates may be admitted into full membership in any
3 of our churches provided they unite with the church within twelve
4 months after their arrival into the community. Should they unite
5 after a lapse of twelve months, they must be placed on probation
6 unless recommended for full membership by two members in good
7 standing in our church.

8 We recommend further that par. 2, pages 111 to 115, "Re-
9 ceiving into Full Membership" remain unchanged.

10 We recommend chapter 6, par. 116 to 126, "The Lord's
11 Supper," remain unchanged. Also chapter 7, to page 157 inclusive,
12 remain unchanged.

1 We further recommend that chapter 1, page 160, Lay
2 Helpers, First Deaconesses, Sections, 1, 2, 3, and 5, remain
3 as they are, and that page 161, section 4, line 10, following
4 the word "Deaconess" shall be amended so as to read, "There
5 shall be established in all of our church schools a two years'
6 course for Deaconesses' training and that wherever practical,
7 candidates for the office of Deaconess will be required to take
8 this course.

1 We recommend that the following shall constitute section
2 2, page 161:

1 Any woman of good moral and religious character desiring
2 license to engage in city or rural missionary work shall be rec-
3 ommended from her class to the Quarterly Conference of her cir-
4 cuit or station.

1 The Quarterly Conference shall examine her and if it
2 thinks she will be useful in the missionary service of the church
3 the Presiding Elder or the Chairman of the Quarterly Conference
4 shall grant her a Missionary Certificate subject to annual re-
5 newal.

1 THE FOLLOWING SHALL BE THE FORM OF CERTIFICATE.

2 "This is to certify that the bearer M.
3 is authorized to perform general missionary work in the African
4 Methodist Episcopal Church, to teach, lecture or exhort on edu-
5 cational, missionary or religious subjects as occasion may re-
6 quire."

7 Signed in behalf of the Quarterly Conference of said
8 church this day of 19

9 To be renewed once a year so long as her life
10 corresponds with the gospel and she submits to the rules and
11 discipline of said church.

12 Given under my hand P. E.

13 Section 2, under the head of "Exhorters" be known as
14 Section 3 and remain unchanged.

15 We recommend chapter 2, page 168 down to and including
16 paragraph 6, remain unchanged,
17 and at the end of paragraph 7, following "Conference" be
18 added the following: "And report in writing or otherwise to
19 the annual conference."

20 We recommend that on page 209, chapter 8, be added,
21 under the head,

22 TO LEGALIZE THE BISHOPS' COUNCIL.

23 That the Bishops' Council of the A. M. E. Church be a
24 legal body, and shall be known under the name and title of
25 The Bishops' Council of the A. M. E. Church. Where complaints
26 arise, the Bishops' Council shall have authority to send one
27 or more of their number to investigate same, and report back
28 to the Council, and is authorized to act in any way they may
29 deem best for the Church.

30 That the Senior Bishop be the Chairman of said Council
31 and that the next in seniority be the Vice-Chairman. The Coun-
32 cil shall also elect one of the Bishops as the Secretary of
33 said Council, whose duty it shall be to keep the records of
34 the Council, and shall hold all the bonds of the general off-
35 cers and such other official papers as may come to the Council.
36 The Secretary shall be elected at the beginning of the Quad-
37 rennium, and shall serve during the same.

38 The Council shall elect an Assistant Secretary, who shall
39 assist the Secretary in the performance of his duties; he also
40 shall serve during the Quadrennium.

41 The Bishops' Council shall meet semi-annually at such time
42 and place as the majority of the Council may determine.

43 The Chairman shall preside at all meetings of the Council
44 and perform the duties that may devolve upon him as Chairman.

45 The Vice-Chairman shall preside in the absence or disa-
46 bility of the Chairman.

47 The Secretary shall keep a record of all business and
48 correspondence of the Council and present the records to the Epis-
49 copal Committee at the General Conference.

50 The Bishops' Council shall have each Bishop present in writ-
51 ten statement of the work of his district, his rulings and deci-
52 sions, and the Council may give such instructions and corrections
53 as the majority may determine.

54 The Bishops' Council shall have authority to send one or
55 more of their number to investigate the same and report back to
56 the Council, and they are authorized to act in any way they may
57 deem best for the good of the Church.

58 Should a vacancy occur in an Episcopal District, by sus-
59 pension, resignation or death or otherwise, the Bishops are
60 authorized to assign one of their number to said district or
61 any part of said District.

62 The Bishops may hold public sessions when, in their
63 judgment, it is for the best interest of the Church.

64 General Officers shall make full reports of their de-
65 partment to the Session of the Bishops' Council and the Council
66 shall give such directions as it deems best.

67 The Financial Secretary shall pay the traveling ex-
68 penses of the Bishops in attendance upon the Council, also the
69 legitimate expenses of the Session.

After reading several sections of the report, Rev. H. Y. Arnett, of the Philadelphia Conference, moved that so much as has been read constitute the first reading, and that we proceed to take the second reading of the first report presented by the committee. Motion carried.

The report of the previous day was then read for the second time. Rev. C. A. Wingfield of the Macon Georgia Conference, moved that the report be acted upon by sections, and the motion prevailed.

Section 1 was read, and by motion of Rev. F. M. Johnson, of the Southwest Georgia Conference, adopted.

Section 2 was read. Rev. J. V. B. Goins, of the West Texas Conference, moved its adoption, and the motion prevailed.

Section 3 was read, and by motion of Rev. J. B. Bell, of the Louisiana Conference, was adopted.

Section 4 was read. Rev. J. I. Stringer, of the Southwest Georgia Conference, moved its adoption. Bishop J. S. Flipper amended the motion, he moving to adopt by striking out the

words: "and two presiding elders of the conference, one of whom shall be the presiding elder of the charge in question." The amendment prevailed, and by motion of Rev. J. A. Hadley, of the Atlanta Conference, the report was adopted as amended.

Section 1, of report No. 2, was read, and by motion of Rev. J. O. Haithecox, of the Ohio Conference, was adopted.

Section 2 was then read. Rev. J. W. Walker, of the Western North Carolina Conference, made objections to Section 2, on the grounds that it changed our Order of Church Service. He moved that so much as referred to the words "Processional" and "Recessional" be stricken from the report. The motion carried, and the section was adopted as amended.

Section 3 was read, and by motion of Rev. I. H. Dixon, of the Central Florida Conference, adopted.

Section 4 was then read, and Rev. D. H. Butler, of the East Tennessee Conference, moved to strike out the word "Consecration" and insert the word "Ordination." Bishop Heard informed him that the word "Consecration" was correct, and the motion to strike out was withdrawn.

Rev. J. H. Allison, of the Central Alabama Conference, moved that the section be adopted as read, and the motion prevailed.

Section 5 was read, and on motion of Rev. J. H. Allison, of the Central Alabama Conference, adopted.

Section 6 was read. Rev. I. H. Dixon, of the Central Florida Conference, moved to adopt, and the motion carried.

Section 7 was read. Rev. J. W. Hall, of the West Kentucky Conference, moved to adopt. Rev. T. H. Jackson, of the North Ohio Conference, amended the motion, moving to strike out the words, "Without formal trial." The amendment carried.

Section 8 was read. Rev. T. L. Scott, of the Chicago Conference, moved its adoption, and the motion prevailed.

Section 9 was read and adopted, by motion of Rev. W. P. Q. Byrd of the Northwest Mississippi Conference.

Section 10 was read and adopted by motion of Rev. W. E. McGrew, of the Southwest Texas Conference.

Section 11 was read. Rev. T. H. Jackson, of the North Ohio Conference, moved to amend by inserting the words, "The

presiding elder being thus authorized," in line 4. The section was adopted as amended.

Section 12 was read, and Rev. George F. Woodson, Dean of Payne Theological Seminary moved to insert the name of the place after line 2. Rev. J. A. Hadley, of the Atlanta Georgia Conference, moved that the section be adopted as amended, and the motion passed.

Announcements were made. The Doxology was sung, and the Benediction was pronounced by Bishop J. S. Flipper.

NINTH DAY—EVENING SESSION.

The General Conference re-convened in evening session at 8 p. m., Bishop W. H. Heard, presiding.

Rev. Joseph Stiles, of the New Jersey Conference, sang two selections: "I shall see the King some day," and "Let Jesus lead you."

The Alabama Jubilee Singers sang, "I am going to cross the river some day," and "You had better mind."

Bishop Heard announced the names of those who were to conduct the devotional services on Wednesday morning at 9 o'clock, as follows: Revs. J. W. Washington, M. R. Dixon, W. H. Edwards, J. M. Brown, E. D. Williams and E. Wittenberg.

The Committee on State of the Country was called for to submit its report. It reported as follows:

To the Bishops, College Presidents, Deans of Theological Seminaries, Ministerial and lay delegates of the Twenty-sixth Session of the General Conference of the A. M. E. Church.

Reverend Fathers and Dear Brethren:

We, your Committee on State of the Country, submit the following report:

With an eye single to the glory of God, and a desire to set forth principles that will make for the well being of our Country, we have attempted to survey the field, and give expressions that will go to show the real state of our country along all lines.

Ours is a great and powerful country, and governed by a constitution unparalleled in the history of mankind.

The early fathers built strong and wise, and put in motion a government that should commend itself to all the other nations of the earth.

We have just passed through the mightiest war of all times. The United States was one of the mightiest factors in settling the conflict.

The records of the past show, that those nations which have left God out, and went along building Might rather than Right, have fallen, and have been crushed from the earth.

Nineveh, Babylon, Egypt, and Greece with their mighty powerful standing armies, and great pyramids can only be traced to their once grandeur by searching through the crumbled ruins, and dusty records of other centuries.

Our own nation, while having been kept together through patriotic efforts, and a safe Statesmanship, unless we root from out of the body politic all of those tendencies looking toward the establishing of a Socialistic, or Bolshevist government, we will as a nation meet the same fate that has befallen the wrecked nations of the past.

PROHIBITION

We rejoice in the fact, that our government has placed in the constitution the prohibition of intoxicating liquors. When the amendment to the constitution was adopted making it unlawful to distill, buy, or sell alcoholic liquors as a beverage, our Country made one long step forward, that will cause the coming generations to count the United States as being one of the strongest nations on the face of the globe.

EDUCATION

The nation whose inhabitants are educated, is the nation that will stand. Our country has an educational system that is wonderful, and that commends itself to the nations of the earth. But, in order to continue the system of education, and build a citizenship that will stand 'mid the days of reconstruction, and keep the government upon the highest plane of citizenship, there must be a more equitable division of the school funds as relates to the education of the rural population, as compared with those in the cities. And, too, a better support must be guaranteed those who are to instruct the youth of the land. There must be a rooting out of the methods resorted to, by which the Negro in many sections of the Country is neglected, In proportion as the total population is properly educated, will vice and crime be eliminated.

LABOR

Your committee realizes that there are two mighty forces, which should come to a closer understanding—Capital and Labor. The life of the nation is dependent upon the laboring man, as well as upon the man who lives by his capital. Strikes, and other labor troubles have greatly disturbed the peace of the country, and brought on unrest, and in many ways caused bloodshed and other like difficulties, and crime. The right to organize for the securing of proper wages should not be denied. But, there should be a Commission appointed by the U. S. Government, and said commission should have power to regulate labor conditions, and make it safe for

every laboring man without regard to race or color to be treated and dealt with on equal terms.

AGRICULTURE AND AGRICULTURAL PURSUITS

Our farms, fields and gardens feed our own population and many of the inhabitants of various other countries. The farmer should be given better protection against the hoarders, and those who take advantage of him through money lending, and thus make the farmer so independent, that he can meet the competition of profiters, and have closer dealings with the consumer, so that the necessities of life may be cheapened.

WOMAN SUFFRAGE

A long step towards making the country safe from further invasion of undemocratic laws and doctrines, was secured, when state after state gave women the right to vote, and to participate in the affairs of State. The womanhood of the country, and of the world, we believe will help to purify politics, and keep the country safe along lines for moral uplift.

POLITICS

We have had a state of political unrest, and selfish methods in running the country for the last seven years. Enemies of fair government, and those who would oppress, and reduce the Negro to a complete state of Disfranchisement have been given the highest positions in the gift of the nation, by the President. These men, ex-rebels, and sons of ex-rebels, men who fought to keep the black man in bondage, and since the civil war, have done everything imaginable to reduce the black man to a state of serfdom, have stalked around the Nation's capitol and had we not been mixed up in the great world war, which caused the energies of the government to be used in helping to win victory of arms, these men would have so strengthened their forts against the Negro receiving manhood rights, that it would have taken years to remove.

LEAGUE OF NATIONS

The world needs to come closer together in some kind of compact, whereby wars may cease, and mutual understanding may be had along lines of economic and social existence. But, the proposed League of Nations as presented to the United States Senate by President Woodrow Wilson was unwise, and unsafe, and had the United States Senate adopted the plan, our country would be placed at the mercy of foreign powers, and the world wide conquest, and victory won by the assistance of the flower of our manhood on the battlefield of France would have forever held the heads of our veterans down in shame and disgrace. But, thank God, the United States Senate, led on by that wise and safe Statesman, the Hon. Henry Cabot Lodge, of Massachusetts, held the senate in check, and opened a way whereby the citizens of the country will be given a chance

to state to the world our position on the League of Nations, and help form such a League as will be safe and sane.

LAWLESSNESS

Your committee notes with deep sadness and regret, that Lawlessness and Disorder are too lightly winked at. Mob Violence, and Lynchings of the most barbarous manner take place and the Juries in many sections of the country fail to do their duty in hunting down the perpetrators.

As a church composed of members of the Negro race, your committee would again call the attention of the Nation to the fact, that while we suffer under the burdens brought on by the lawlessness and disorder herein mentioned, that we have ever been loyal to the government, and in every war for the perpetuity of the Nation we have gone forth to battle and to die that Old Glory might wave.

The first blood spilled upon the American soil for American Independence flowed from the wounds of the black man.

The black man's soul has been stirred to its depth by strains, of "The Star Spangled Banner." It was Gen. U. S. Grant, who after being cut to pieces by Confederate forces, called for the Negro soldiers and down came the confederate flag. During the Spanish American War, and during our unpleasant relation with the Republic of Mexico, the Negro played his part as a hero.

During the recent world war, 400,000 Negro men, undaunted went forth to battle, and "Over There," and here in camps, and other places, they fought, and when the armistice was signed, thousands of them were stationed at Metz, waiting orders to be sacrificed at the most formidable point of the German defense, that World Democracy might obtain, and as Mr. Wilson put it, "That the world would be made a safe place to live in."

This and more, can be said to the credit of the Negro, yet, the mid night marauder, and the "Ku Klux Klan," and assassins go with covered face, and dagger in hand, to kill, maim, and humiliate the Negro.

Your committee most respectfully recommend that sermons be preached by our ministers in the future, as in the past, against crime, and law violation and that we urge our people every where to educate their children, that they secure homes, and that in every way they practice habits of thrift and economy.

We recommend that our people use every lawful means to contest all laws that are inimical to Citizenship rights. We recommend that they cease not day nor night working to secure the right to vote, and serve on Juries in every section of the country. And finally, we recommend that we follow our leaders, and through them, and through personal efforts, support and pray for those, in authority, and occupying positions of trust, who are working to secure to the Negro all the rights of American Citizens.

Your committee wish to state, that we recognize in the Bishops of the A. M. E. Church, true leadership, and that we believe if the church and

race will follow them, we will soon enjoy freedom from many of the proscriptions, and humiliations that we are undergoing to day.

Respectfully submitted,

[Signed]:

J. T. BARR, *Ch.*,

W. C. CRAWFORD,

E. C. MITCHELL

E. H. FLIPPER,

E. REESE,

L. F. FINNIE,

HARRY D. CANTY

J. H. SMITH,

W. T. ESKRIDGE, *Secretary.*

Brother Thomas H. Hooper, of the North Carolina Conference, moved its adoption. Bishop Heard stated that the motion to adopt would be acted upon in the morning.

Bishop Heard then called upon the Campbell College Sextette to sing. They sang, "God of Israel."

Rev. Noah W. Williams, of the West Tennessee Conference, gave notice that at sometime tomorrow he would make a motion to reconsider so much of the Episcopal Committee's report as refers to making South America an Episcopal District.

Rev. R. R. Wright, jr., Editor of the *Christian Recorder*, was introduced, and addressed the General Conference on the subject, "Progress of Negro Labor for the Last Fifteen Years."

A solo, "The old familiar strain," was sung by Mrs. J. G. Robinson.

The next speakers were Hon. Chas. Banks, of Mound Bayou, Miss., and Rev. J. F. Griffin, of Kansas City, Kans.

Rev. W. A. Lewis, of the West Tennessee Conference, gave notice that at some time tomorrow he would make a motion to re-consider so much of the report of the Episcopal Committee as refers to the Ninth District.

Rev. C. M. Tanner, of the Baltimore Conference, offered the following resolution:

St. Louis, Mo., May 11, 1920.

To the Bishops and General Officers, Deans, and other Members of the Twenty-sixth General Conference of the A. M. E. Church.

Realizing as we do that these are strategic moments in our national and racial life, and

Whereas, Almost every other part of our body politic is presenting its case and making its demands of the parties now beginning the battle for the political control of this country, therefore be it

Resolved, That the following Petition be presented to those in charge of the campaign that they may definitely know what our demands are, and we have knowledge of what to expect from those who seek our suffrage. Be it also

Resolved, That a special committee of three (3) Bishops and one (1) delegate from each Episcopal District, be appointed to see that our demands be properly and promptly placed before the proper authorities.

Our Petition is as follows:

To the Republican Candidates for the Presidency and for Congress:

We, the members of the Committee appointed by the 26th Session of the General Conference of the A. M. E. Church, desire to lay before you certain conditions, complaints and demands for adjustment of difficulties, under which we as a people suffer.

We represent more than one million of our people in every state and territory of our Common Country. Our Church, after more than a hundred and thirty years of growth and development in this country is today one of the great influences for creation and control among the Colored people of this country.

In every crisis of the country's need our Bishops, Preachers and our members led on by them have responded instantly and fully to the call of the hour.

In the great World War we had more than 400,000 soldiers in the ranks and raised several million dollars in Bonds and War Stamps.

But conditions at present have become intolerable for our people, in many sections of the country. We are in daily contact with these intolerable conditions and with our people's unhappy lot after these years of freedom, and in face of the splendid pronouncements made in the time of War, we are all but driven to desperation. We come to you as those who represent the greatest political party in America, and the party to which we, as a people have paid unflinching devotion, and ask that the tremendous power you exert shall be directed in our behalf.

We also wish to say here and now that we shall insist with all our power that we be allowed to say who our representatives and spokesmen shall be from among our people. We will no longer follow blindly leaders from among our people whose selection for the place as leader has been made without our knowledge or consent. We must, as all other classes, have something to say as to the personnel of our leaders. Selections made otherwise will no longer receive our support nor be even silently endured.

The following represent in barest outline, the matter to which we wish to call your attention and beg your early and favorable consideration. Let these matters, which nothing but common justice demands be included in your platform.

1. One or more representatives from the A. M. E. Church on the Advisory Committee on Platform.
2. A National Anti-Lynching Law.

3. Remedial legislation to secure the rights of franchise and unrestricted privilege to exercise the same by all elements of our American Citizenry.

4. Abolition of "Jim Crow" cars, and the granting of identical accomodation on Railroad cars, Common Carriers, Waiting rooms, etc., throughout our federal domain.

5. Legislation to prevent segregation or discrimination in all branches of the Federal Services, Civil or Military.

6. Legislation to prevent or punish Mob Violence.

Rev. J. I. Butler, of the Southwest Georgia Conference, moved that the rules be suspended, and the resolution adopted, and the motion prevailed.

Announcements were made, the Doxology sung, and the Benediction was pronounced by Bishop I. N. Ross.

TENTH DAY—MORNING SESSION.

St. Louis, Mo., May 12, 1920.

The General Conference convened in its tenth day's session at 9:30 a. m., with Bishop W. H. Heard, presiding.

Hymn No. 274, "Far as Thy name is known," was lined by Rev. J. W. Washington, of the Louisiana Conference.

Prayer was offered by Rev. J. M. Brown, of the North Louisiana Conference.

Rev. J. W. Washington, of the Louisiana Conference, led in singing, "He's the One."

The Scripture lesson, consisting of the 27th Psalm, was read by Rev. M. R. Dixon, of the Mississippi Conference.

The Ritualistic service was conducted by Rev. J. B. Bell, of the Louisiana Conference.

Rev. E. Wittenberg, of the Louisiana Conference, led in singing, "His eye is on the sparrow."

The Secretary read the journal of the ninth day, morning session. Rev. P. C. Hunt, of the Texas Conference moved to adopt.

Rev. Solomon Porter Hood, of the New Jersey Conference, made a correction. Rev. C. F. Flipper called attention to the report of the Committee on State of the Country, and moved its adoption. The motion prevailed.

Rev. Noah W. Williams, of the West Tennessee Conference, gave notice that he would move a re-consideration of so much

of the report of the Episcopal Committee as referred to South America being made an Episcopal District.

Rev. A. P. Gray, of the Tennessee Conference, gave notice that he would move a re-consideration of so much of the report as refers to the Ninth District.

Rev. P. W. Rodgers, of the Louisiana Conference, gave notice that he would move to reconsider so much of the minutes as referred to giving the Bishops discretionary power. Rev. J. H. H. Franklin, of the East Mississippi Conference, made the point that since Rev. Rodgers had voted in the negative, he could not make a motion to reconsider. The point was sustained.

The minutes were approved.

The minutes of the afternoon session were read. Rev. Wm. Barnes, of the Northcast Mississippi Conference, moved that the minutes be approved. The motion carried.

The minutes of the evening session were read, and on motion of Brother B. J. Jones, of the East Florida Conference, adopted.

Rev. S. J. Johnson, of the Southwest Texas Conference, was called to re-read the report of the Episcopal Committee for the information of the house.

Rev. N. W. Williams, of the West Tennessee Conference, moved that so much of the report as made South America an Episcopal District, be re-considered. The question was arrested by Bishop John Hurst, who spoke against making South America an Episcopal District. Brother W. O. Tyler, of the California Conference, spoke against the motion. Rev. E. J. Lunnon, of the East Arkansas Conference, made the point that when a speaker ceases speaking to the house and begins talking to someone else that he loses the floor. The point was sustained.

Bishop C. S. Smith was accorded the floor and he spoke, seconding the motion to reconsider. Rev. J. F. Griffin, of the Kansas Conference, was accorded the floor, but yielded to Bishop H. B. Parks, who spoke against the re-consideration.

The vote was taken, and the motion to reconsider prevailed.

Rev. N. W. Williams, of the West Tennessee Conference, moved that the Missouri, North Missouri, Southwest Missouri Kansas and Colorado Conferences constitute the Fifth Episcopal District, and that the California and Puget Sound Conferences

and South America and the West Indies Islands constitute the Eighteenth Episcopal District. The motion prevailed.

Rev. W. A. Lewis, of the West Tennessee Conference, was accorded the floor.

Rev. H. Y. Tookes, of the Florida Conference, stated that the negative side had not been put.

A motion to adopt the minutes as read and re-considered was made and carried.

Rev. A. P. Gray, of the Tennessee Conference, moved that Tennessee and Kentucky, on account of seniority, be made the Ninth Episcopal District. Rev. J. B. Carter, of the North Alabama Conference, moved that the motion be tabled, and the motion to table prevailed.

At this point Bishop W. H. Heard presented Bishop John Hurst, of the Eleventh Episcopal District, as the presiding officer of the day.

Rev. L. M. Staves, of the Northeast Mississippi Conference, led in singing, "Saviour more than life to me."

The following telegram was read by the Secretary:

Wilmington, Del., May 11, 1920.

The General Conference, of the A. M. E. Church, St. Louis, Mo.,

Please express my thanks to the General Conference. It gives me great pleasure to work in the interest of education and the hearty response of those of your race is an inspiration and incentive to accomplish good results.

PIERRE S. DUPONT.

A quartette from Bartow, Florida, sang.

Rev. S. H. Savage, of the South Florida Conference, presented Bishop John Hurst a gold medal in behalf of the Eleventh Episcopal District.

Mrs. S. D. Houston, of Florida, presented a medal to Mrs. Hurst, in behalf of the women of Florida, and in token of their appreciation for the work done by her in the missionary cause.

Recommendation 7, of the report of the Committee on Colleges and Universities, was read, and by motion of Rev. Wm. D. Johnson, of the Southwest Georgia Conference, tabled.

The Committee on the Sunday School Union submitted its report as follows:

St. Louis, Mo., May 7, 1920.

To the Bishops and Members of the Twenty-sixth Session of the General Conference of the A. M. E. Church.

We, your Committee have examined the books and papers of this department, and find that they have been verified and compared with the financial exhibits A. B. and C., as shown on page 20-39 of the quadrennial report read by the Secretary-Treasurer of the Sunday School Union.

The increased assets for the present quadrennium have been most encouraging, if not altogether startling. Mainly the Cornelius property, the Herstburg property, the Evans property, the Capital Engraving property, the new printing press, the new Intertype Type-setting Machine, the additional building and the Automobile truck. All this having been added since last quadrennium.

We call attention to the much needed change of the Charter as recommended by the Secretary-Treasurer and President of the Board of the Sunday School Union, and think the sooner, the better.

Recommendations.

1. That the General Conference authorize the Financial Secretary to pay to the Sunday School Union \$313.09 the amount due this Department at the time of the death of Mrs. Laura Lemon Turner for work done on the Missionary Recorder.

2. That the present Board of Managers of the Sunday School Union be and is hereby authorized to amend the Charter for the management of the Sunday School Union that shall vest the final say in all matters concerning its welfare in the General Conference A. M. E. Church.

3. That in order that Recommendation No. 2, may be carried out with the least agitation and the interests of the general Church may be best conserved, that the personnel of the Board of Managers remain the same.

We recommend Bishop J. S. Flipper, President of the Board of Managers for the manner in which he has overlooked the institution, bringing success to the work from every angle.

We further commend Mr. Ira T. Bryant, Secretary-Treasurer, for his indomitable will power and the evidences of love for the Church in the growth of this institution, the business tact and acumen of Mr. Bryant in the display of his large vision.

G. W. BEAMON,
J. A. HADLEY, *Chmn.*,
CHAS. E. WILSON,
R. L. STARKEY,
J. S. COLLINS,
H. H. LONG,
J. W. BUTLER,
F. M. GOW,

J. P. B. RICHARD,
C. C. JOHNSON,
N. Z. GRAHAM, *Secy.*,
W. H. THOMAS,
J. W. SHUMPERT,
I. J. PRUITT,
N. W. COLEMAN,
J. H. SMITH,

A. DEVER.

Rev. P. W. Rodgers, of the Louisiana Conference, moved that the report be adopted. Prof. John R. Hawkins, Financial Secretary, amended the motion, moving that Section No. 1 be sent to the Committee on Temporal Economy. The amendment prevailed.

Rev. S. P. West, of the Ohio Conference, moved that the report be adopted as amended, and the motion carried.

Rev. George D. Carnes, of the North Carolina Conference, read the report of the Committee on Conference Boundaries.

Rev. J. T. Gibbons, of the West Virginia Conference, moved that the time be extended fifteen minutes, while the report was being read, and the motion prevailed.

Bishop John Hurst then presented little Theodosia Coppin, the daughter of Bishop Coppin.

The Doxology was sung and the Benediction was pronounced by Bishop John Hurst.

TENTH DAY—AFTERNOON SESSION.

The General Conference re-assembled at 2:30 p. m., Bishop John Hurst, D. D., presiding.

Rev. N. Z. Graham, of the West Florida Conference lined hymn No. 278, "I'm not ashamed to own the Lord."

Prayer was offered by Rev. A. D. Potter, of the West Florida Conference.

Rev. H. R. Baranco, of the Louisiana Conference, led in singing, "Yield not to temptation."

Rev. N. B. Morton, of the East Tennessee Conference, moved that the report of the Committee on Boundaries be adopted as read: Rev. W. A. Lewis, of the West Tennessee Conference, moved to amend by placing Lewis, Hardin and Wayne Counties in the West Tennessee Conference. Rev. George D. Carnes made a statement concerning the report, and the amendment prevailed.

Rev. J. O. Haithcox, of the Ohio Conference, moved as an amendment that Newark be attached to the Ohio Conference. Rev. O. W. Childers, of the North Ohio Conference, moved that the amendment be tabled. The motion to table was lost, and the original motion prevailed.

Dr. Charles Bundy, of the North Ohio Conference, also spoke concerning Newark. Rev. John Harmon of the Augusta Georgia Conference, made the point of order that the order of the day was the report of the Committee on Revision and was sustained.

The committee read its report and action upon the same was deferred until the third reading.

The committee read for the third time the report of the Committee Legalizing the Bishops' Council. Rev. P. W. Rogers, of the Louisiana Conference moved that lines 13 and 14 be adopted, and the motion prevailed. Rev. J. E. Jackson, of the North Carolina Conference, moved that lines 15 through 19 be adopted, and the motion prevailed. Rev. A. D. Avery, of the Western North Carolina Conference, moved to adopt lines 20 through 25, changing the word "legalize" to "regulate." The motion prevailed. Bishop J. S. Flipper moved to eliminate lines 26 through 29, and the motion carried. Lines 30 through 37 were read, and Rev. George W. Robinson, of the West Kentucky Conference moved adoption; Bishop J. S. Flipper moved an amendment, striking out lines 30 and 31, and the amendment prevailed. Lines 38 through 40 were read, and by motion of Rev. E. D. Williams, of the Louisiana Conference, adopted. Lines 41 and 42 were read, and by motion of Rev. J. D. Cowan, of the Western North Carolina Conference, adopted. Lines 43 and 44 were read. Rev. E. S. H. Ousley, of the Northwest Mississippi Conference, moved adoption, and the motion carried. Lines 45 and 46 were read, and Rev. S. L. Bates, of the Alabama Conference, moved to adopt. Rev. V. M. Townsend, of the Arkansas Conference, moved as a substitute that the lines be stricken, whereupon the committee withdrew them. Lines 47 through 49 were ruled out by the presiding officer. Lines 50 through 53 were read. Rev. H. Y. Tookes, of the Florida Conference, moved adoption and the motion prevailed. Lines 54 through 57 were eliminated. Lines 59 through 61 were adopted. Lines 62 through 63 were adopted by motion of Rev. R. V. Branch, of the Georgia Conference. Lines 64 through 66 were withdrawn by the committee. Lines 67 through 69 were read and adopted by motion of Rev. H. D. Canady, of the Atlanta Georgia Conference. Brother

H. R. Baranco, of the Louisiana Conference, moved that the report be adopted as amended, and the motion prevailed.

The subsequent report of the Committee on Revision was read for the third time. By motion of Rev. L. S. Overall, of the East Arkansas Conference, lines 1 through 5 were adopted. Lines 6 and 7 were read and adopted by motion of Rev. J. H. Lynn of the Northeast Texas Conference. Lines 8 through 10 were read, and Rev. T. L. Scott, of the Chicago Conference moved to adopt. Rev. George F. Woodson, Dean of Payne Theological Seminary offered an amendment, giving Licenciates credit for the time they spend in Theological schools. Rev. T. James Williams, of the South Florida Conference, moved to lay the amendment on the table. The motion to table was lost by a vote of 263 for the amendment and 200 against, and the amendment was declared adopted. Lines 9 through 16 were read, and by motion of Bishop J. S. Flipper, they were stricken. Brother H. R. Baranco moved that the report be adopted as a whole as amended, and the motion prevailed.

Rev. Wm. D. Johnson, of the Southwest Georgia Conference read a resolution, making the Flipper Key-Davis University one of the schools of the church, and moved the adoption of the resolution, and the motion carried.

Rev. R. H. Ward, of the South Georgia Conference read a resolution, which was ruled out on point of order made by Bishop J. S. Flipper.

Rev. W. P. Q. Byrd, of the Northwest Mississippi Conference read the report of the Committee on Financial Secretary's Report.

St. Louis, Mo., May 12, 1920.

To the Bishops, General Officers, College Presidents, Deans of our Theological Seminaries and Delegates of the Twenty-sixth General Conference of the African Methodist Episcopal Church.

We, your Committee on the Financial Secretary's report beg leave to submit our report as follows:

For convenience we have divided our report into two sections: First, that which relates to the receipts and expenditures of the funds of the department, and Secondly, that which relates to the recommendations.

Sec. 1, Financial: Receipts—

First fiscal year ending March 31, 1917	\$ 90125.48
Second fiscal year ending March 31, 1918	97496.03
Third fiscal year ending March 31, 1919	111812.35

Fourth fiscal year ending March 31, 1920	\$120372 .57
Total Receipts to March 31, 1920	419856 .43
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By credit balance brought forward March 31, 1916	35458 .65
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Making a grand total of	\$455315 .58
Disbursements by fiscal years:—	
March 31, 1916 to March 31, 1920	
First fiscal year March 31, 1916 to March 31, 1917	\$ 98175 .96
Second fiscal year, March 31, 1917 to March 31, 1918	75144 .99
Third fiscal year, March 31, 1918 to March 31, 1919	79776 .23
Fourth fiscal year, March 31, 1919 to March 31, 1920	111563 .10
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Total disbursements March 31, 1916 to March 31, 1920 ..	\$364660 .28
Cash credit balance March 31, 1920	90655 .30
<hr/>	
Making a grand total of	\$455315 .58

Sec. 2. Recommendations.

First, that (uniform reports) is approved and referred to the Committee on Revision of Discipline.

Second, (depository for all reports) is approved and referred to Committee on Revision of Discipline.

Third, (change of charter) is approved and referred to the members of the Financial Board for their prompt action.

Fourth, (the Book Concern mortgage) and the (Home's Farm mortgage Wilberforce University), both be cancelled as referred to on page 133 in Financial Secretary's report; provided it shall still appear that both of these properties are free of debt.

Fifth, the general plan to properly provide for our conference dependents be referred to the Committee on Temporal Economy.

Sixth, that the special commission campaign, be referred to the Committee on Temporal Economy.

Seventh, we recommend that in the handling of the moneys of the department all funds not required for immediate use be so deposited that the department may receive any interest accruing therefrom.

Eighth: Special Recommendation:—

We further strenuously condemn the practice of paying to the Financial Department any part of the 40 per cent Dollar Money in personal checks.

A Statement.

The committee enquired into the money lost in 1914 through the Lewis Johnson Banking Company. We find that there have been no dividends paid and no collections made from the said defunct bank.

Final Statement.

After a careful and extended review of the handling of the moneys of the department, it gives us great pleasure to report that every item has been verified and the books and vouchers were found to be accurate in every detail which they covered. We also wish to record our approval of the business like methods of our secretary and the Financial Board. We feel that we are to compliment ourselves upon having so able and efficient officer as Dr. John R. Hawkins, to handle and disburse with such consummate skill so large an amount of money. His report is not only a source of great satisfaction to us, but also a racial triumph in the business world.

Faithfully submitted,

C. M. TANNER, *Chmn.*,
 O. L. MOODY, *Vice Chmn.*,
 W. P. Q. BYRD, *Secretary*,
 M. H. LEATH, *Assistant, Secy.*

Committee on Financial Secy's., Report

First District: R. J. Williams, D. J. Brown, Walter Mason, I. S. Jacobs.

Second District: George D. Jimerson, P. A. Richardson, E. W. Smith, C. M. Tanner.

Third District: J. M. Henderson, J. O. Haithcox, R. H. Moore, T. M. Brown.

Fourth District: J. P. Q. Wallace, S. L. Birt, Aaron E. Malone, Jno. W. Frazier, James W. Hall.

Fifth District: W. H. Burnett, J. T. Smith, James Washington, W. B. Brooks, A. M. Ward, J. B. Isaacs, J. F. Sage.

Sixth District: W. O. P. Sherman, W. Boyd Lawrence, C. J. Jones, John Cooper, W. J. Williams, C. P. Hobbs, J. S. Downs.

Seventh District: T. J. Miles, D. P. Pendergrass, I. J. Pruitt, E. H. Coit.

Eighth District: S. S. Stephens, C. F. Billings, L. M. Staves, D. R. Morant, H. M. Pillow, E. Wittenburg, H. A. Belin, W. P. Q. Byrd.

Ninth District: A. D. W. Mitchell, E. L. Martin, P. S. Moten, J. S. Tompkins, N. W. Williams, D. H. Butler, W. A. Anderson, M. H. Leath.

Tenth District: W. M. Teters, W. H. Truss, W. R. Roberts, S. M. Kirk.

Eleventh District: S. H. Betts, R. T. Gordon, R. D. McLin, S. J. Patterson, S. M. Gibbs, H. Y. Took.

Twelfth District: A. E. Hubbard, L. J. Johnson, I. H. Hawkins, W. M. Winston, W. L. Taylor, A. A. Fleming, J. H. Clayborne, O. L. Moody.

Thirteenth District: A. L. Brisbane, J. P. Richards.

Fourteenth District: S. J. Mabote.

Fifteenth District: J. M. Butler, W. H. Jones, R. H. W. Pinkett, Austin Richardson, S. E. Churchstone Lord.

Rev. J. H. Allison, of the Central Alabama Conference, moved that the report be adopted. Rev. P. C. Hunt, of the Texas Con-

ference offered objections. Rev. S. J. Mabote, of the Transvaal Conference moved as an amendment that all pertaining to the 40 per cent from South Africa be stricken from the report. The amendment prevailed, and the report was adopted as amended.

Rev. J. C. Beckett, of the Philadelphia Conference, read the report of the Committee on the Book Concern, as follows:

To the Bishops and Members of the General Conference of the A. M. E. Church, in Twenty-sixth Session Assembled, St. Louis, Mo., May 12, 1920.

We, your Committee on the Book Concern, having examined the report of Dr. R. R. Wright, jr., Business Manager of the Book Concern, of the A. M. E. Church, and Editor of the *Christian Recorder*, beg to report that we find the same to be correct, and make the following recommendations:

(1) That Recommendation No. 2, of Dr. Wright's report be adopted, providing for the separation of the business management of the Book Concern from the *Christian Recorder*, as outlined in the report, turning over to the Editor the entire control of the *Christian Recorder*, and he be known as the Managing Editor; and to the Business Manager of the Book Concern all other business according to the recommendation of the present Business Manager; and he be known as Business Manager of Book Concern; both of whom shall be subject to the Board of Publication.

(2) We recommend that the *Christian Recorder* be published at the Book Concern.

(3) That in view of the unprecedented growth of the Book Concern's business, that the purchase of a new site be approved, and details be left to the Board of Publication.

(4) That in view of the complete payment of the Book Concern debt, for the first time in fifty years, we heartily commend Dr. R. R. Wright, jr., under whose wise management this great achievement was wrought.

Committee:

A. L. SAMPSON, <i>Ch'mn.</i> ,	J. C. BECKETT, <i>Sec'y.</i> ,
S. S. MORRIS,	T. L. SCOTT,
M. A. FOUNTAIN,	J. H. ALLISON,
H. R. BARANCO,	D. M. BAXTER,
J. C. COLLINS,	J. A. EASTON,
W. T. ANDERSON,	A. L. BRISBANE,
J. B. ISAACS,	W. H. JONES

Rev. O. L. Moody, of the East Arkansas Conference, moved that the report be adopted. Bishop C. S. Smith made the observation that Section ONE of the report was legislation, and should be referred to the Committee on Revision, and the presiding officer so ruled. The remainder of the report was adopted.

The Committee on Bible Cause rendered its report as follows:

St. Louis, Mo., May, 1920.

To the Bishops and Members of this General Conference.

We, the Committee on Bible Society, beg to submit this our report:

We have carefully discussed and viewed the Bible Cause from every angle and every viewpoint, and can but say great good can and will be derived from the Bible Society, knowing that the Bible should be distributed world-wide, that the light of the Gospel of Jesus Christ may be diffused throughout the world, and that the people of all nations may become followers of Jesus Christ. And the only way this can be accomplished largely is through the Bible Society, and one of the reasons so few of our people are Christians is because they have failed to read the Bible; and

Whereas, The Bishops in their recommendations, have recommended that the Bible Society become one of the main features of the Church; and

Resolved, That the actions of the Bishops be approved by this General Conference.

As one of the ministers is already on the staff of the Bible Society doing field work. Be it further

Resolved, That each minister be required to collect One Dollar a year, to be paid at the Annual Conference for said cause.

Respectfully submitted, your committee:

L. G. DUNCAN, <i>Chm'n</i>	E. B. MACK,
THOMAS H. HOOPER,	H. A. PETTUS,
B. J. JONES,	C. JOHNSON,
J. A. DEWITT MARTYN,	J. P. B. RICHARDS,
J. Y. TANTSI,	H. J. BAKER,
GEO. W. TEETERS,	P. W. ROGERS, <i>Sec'y.</i>

The report was adopted by motion of Rev. C. A. Wingfield, of the Macon Georgia Conference.

Rev. R. J. Williams, of the Philadelphia Conference, led in singing, "Saviour lead me lest I stray."

Prof. John R. Hawkins, Financial Secretary, introduced to Bishop John Hurst, Gen. Julian S. Carr, of North Carolina; Bishop Hurst in turn presented General Carr to the General Conference. General Carr addressed the Conference. Bishop Hurst led in singing "Beulah land." Prof. John R. Hawkins responded to General Carr. Bishop Hurst led in singing, "Amazing grace, how sweet the sound." Rev. Solomon Porter Hood read and moved to adopt the following resolution:

"Resolved, That we have heard with pleasure and profit, Gen. Julian S. Carr, of North Carolina, and we welcome him in our midst, since it is such open-minded and fair-minded Christian men as he, that notwithstanding

the dark clouds that sometimes hang upon the horizon, are the bright stars which herald the dawn of a rising day, when the Sun of Righteousness shall arise with healing in His wings, and all men shall be brothers in Jesus Christ."

The motion to adopt the resolution prevailed.

By request, Dr. F. D. Lytes, of Arkansas, sang, "Just keep smiling as you go."

Bishop Hurst announced that an interesting meeting would be held tonight. Addresses to be made by Revs. S. H. Savage, S. S. Morris, W. H. Peck, Prof. C. H. Johnson and Rev. S. Porter Hood.

A resolution pertaining to the address of Congressman L. C. Dyer, was read by Rev. H. P. Anderson, and by motion of Rev. C. F. Billings, of the East Mississippi Conference, was adopted.

Rev. P. C. Hunt, of the Texas Conference, offered a bill asking aid for the church at Lufkin, Texas. The same was referred to the Committee on Church Extension.

The Doxology was sung, and the Benediction was pronounced by Bishop W. W. Beckett.

TENTH DAY—EVENING SESSION.

The General Conference was called to order at 8 p. m., by Bishop John Hurst.

Rev. A. Jackson, of the Central Florida Conference lined hymn No. 277, "Jesus, the name high over all."

Prayer was offered by Rev. R. A. Grant, of the East Florida Conference.

Bishop Hurst then lined "Come Thou Almighty King," and the same was sung by the Conference.

Bishop Hurst introduced Prof. C. H. Johnson, of Wilberforce University, as the first speaker. Prof. Johnson used as his subject: "The Real Problem."

A Swiss song was sung as a solo by Madame Herriott, of St. Louis.

Bishop Hurst presented Rev. Solomon Porter Hood as the next speaker. At this point the Episcopal Committee came and made a report recommending the election of five Bishops and fixing the time for the same. Prof. John R. Hawkins moved

the adoption of the report, including the election of the General Officers. The motion prevailed, and the report was adopted as amended.

Miss Tyree Felder sang a solo.

Rev. John Wesley Arnold, of Payne Theological Seminary, sang, "Teach me to live."

Rev. C. A. Wingfield, of the Macon Georgia Conference, moved that Tuesday night be fixed as the time for the adjournment of the General Conference. An amendment was offered striking out Tuesday night and inserting Wednesday night. The amendment prevailed.

The Conference adjourned. Benediction by Bishop John Hurst.

ELEVENTH DAY—CONTINUOUS SESSION.

St. Louis, Mo., May 13, 1920.

The General Conference convened at 9:30 a. m., with Bishop John Hurst, presiding.

Rev. S. H. Savage, of the South Florida Conference, lined hymn No. 1, "O for a thousand tongues to sing."

Prayer was offered by Rev. I. H. Dixon, of the Central Florida Conference.

The Scripture lesson, consisting of a part of the first chapter of St. John was read by little Eloise Theodosia Coppin, the daughter of Bishop L. J. Coppin, she being four years old.

Bishop Coppin led in singing, "I think when I read the sweet story of old."

The ritualistic service was conducted by Bishop John Hurst.

Rev. S. E. Churchstone Lord and wife, of Hayti, sang, "The race of Allen in conclave."

Rev. Wm. D. Johnson, Secretary, then read the minutes of the previous day's morning session, and by motion of Rev. C. W. Dunlap, of the Columbia Conference, they were adopted.

The minutes of the afternoon session were read and adopted by motion of Rev. James Murray, of the East Florida Conference.

The minutes of the evening session were read. Rev. S. L. Brooks, of the North Missouri Conference, moved that the minutes be adopted. Rev. C. A. Wingfield, of the Macon Georgia Conference, gave notice that at the proper time, he would move a reconsideration of so much of the minutes as fixed Wednesday night as the time for the final adjournment of the General Conference. Rev. J. O. Haithcox, of the Ohio Conference, made the point that as Rev. C. A. Wingfield had voted in the negative he could not make a motion to reconsider, and the point was sustained.

At this point, Bishop John Hurst yielded the chair to Bishop Wm. D. Chappelle, as the presiding officer of the day.

A committee, representing the Seventh Episcopal District, appeared on the platform. After singing a selection, Rev. L. F. Alston, as their spokesman, presented Bishop Chappelle with five twenty dollar gold pieces. Mrs. L. K. Hawkins also presented him with a South Carolina palm. Bishop Chappelle replied, extending thanks to each of the conferences of the Seventh Episcopal District, and to his friends from the State of South Carolina.

Bishop Chappelle then appealed to the members of the General Conference for their cooperation and support in the despatch of the business of the Conference, and announced that the order of the day was the election of five Bishops and General Officers.

Rev. H. Y. Arnett, of the Philadelphia Conference, moved that we have four tellers and four clerks of election. Rev. A. J. Wilson, of the North Carolina Conference, moved as an amendment that one from each Episcopal District be elected. The amendment was accepted and the amended motion prevailed.

By request of the Chairman, the Marshals purged the house.

Rev. A. H. Hayes, of Georgia, led in singing, "A charge to keep I have."

Rev. Luther Wiseman, of the Wesleyan Methodist Church, was introduced to address the Conference. He said that he would refrain at this time delivering lengthy words of greetings from the Wesleyan Methodist Church of Great Britain and Ire-

land, owing to the very important matter engaging the attention of the Conference at this time.

Bishop C. S. Smith responded in behalf of the General Conference, and read a resolution authorizing the bishops to appoint delegates to represent the A. M. E. Church at the Ecumenical Conference to meet in London, September, 1921. Rev. I. J. Pruitt, of the Columbia Conference, moved the adoption of the resolution and the motion prevailed.

Bishop Chappelle requested each District delegation to nominate a Teller of election, which resulted as follows:

- First District—Rev. I. H. Ringgold.
- Second District—Rev. D. L. Grady.
- Third District—Rev. T. H. Brown.
- Fourth District—Rev. H. W. Jamison.
- Fifth District—Rev. W. H. Burnett.
- Sixth District—Rev. C. L. Williams.
- Seventh District—Rev. E. H. McGill.
- Eighth District—Rev. G. C. Bryant.
- Ninth District—Rev. R. E. Brooks.
- Tenth District—Rev. H. A. Carr.
- Eleventh District—Rev. R. A. Grant.
- Twelfth District—Rev. G. H. Evans.
- Thirteenth District—Rev. J. P. Richards.
- Fourteenth District—Rev. S. J. Mabote.
- Fifteenth District—Rev. Joseph Gomez.

The Conference then sang hymn No. 459, "Jesus, Lord, we look to Thee," which was lined by Bishop Wm. D. Chappelle, and led by Bishop Evans Tyree, of the First Episcopal District.

Prayer was offered by Bishop Evans Tyree.

Rev. I. M. Burgan, Dean of the Theological Department of Paul Quinn College, led in singing, "I am Thine, O Lord."

Bishop Chappelle then gave instructions with regards to the ballots, and ordered the roll call. Ballots were cast resulting as follows:

A. H. Attaway, 1; Geo. F. Woodson, 1; A. J. Wilson, 1; R. V. Branch, 1; E. Wittenberg, 1; S. H. Betts, 1; J. A. Jones, 1; S. S. Morris, 1; H. Y. Arnett, 1; S. P. West, 1; C. W. Dunlap, 1; H. T. Montgomery, 1; L. H. Smith, 1; H. E. Stewart, 1; L. A. Townsley, 1; John Harmon, 1; C. S. Long, 1; C. M. Manning, 1; J. W. Johnson, 1; S. J. Channell, 2; J. W. Washington, 2; S. D.

Roseborough, 2; S. L. Brooks, 3; F. D. Lampton, 3; S. J. Mabote, 3; W. E. Walker, 3; R. H. Singleton, 3; C. R. Walker, 3; H. N. Newsome, 5; H. D. Canady, 6; R. B. Brooks, 8; Sandy Simmons, 9; D. J. Brown, 11; T. J. Askew, 12; F. R. Sims, 14; R. C. Holbrook, 19; W. G. Alexander, 17; J. W. Walker, 17; R. J. Williams, 19; R. S. Jenkins, 25; J. H. Allison, 8; E. J. Howard, 46; E. H. Hunter, 51; R. W. Mance, 55; C. P. Cole, 54; J. R. Ransom, 57; C. R. Tucker, 68; J. J. Morant, 69; S. A. Williams, 85; S. P. Felder, 93; A. L. Gaines, 97; W. H. Mixon, 104; A. H. Hill, 106; J. A. Gregg, 115; J. C. Caldwell, 121; J. W. Rankin, 141; R. C. Ransom, 146; W. T. Vernon, 178; W. S. Brooks, 235; W. A. Fountain, 252; A. J. Carey, 321; Wm. D. Johnson, 372. Total number of votes cast, 620; necessary to choice, 311. Rev. Wm. D. Johnson, of the Southwest Georgia Conference and Rev. A. J. Carey, of the Chicago Conference, having received a majority of all the votes cast, were declared elected.

Bishop Chappelle then announced that the General Conference had ordered the election of five Bishops, but only two were elected on the first ballot, and that we must now cast our ballots for three more Bishops.

The roll was again called and ballots were cast resulting as follows:

R. E. Wilson, 1; H. T. Montgomery, 1; E. D. Robinson, 1; W. G. Alexander, 1; S. A. Maloney, 2; J. J. Morant, 1; C. N. Gibbons, 3; Sandy Simmons, 1; L. H. Smith, Sr., 1; S. D. Roseborough, 1; J. W. Washington, 3; T. J. Askew, 3; R. C. Holbrook, 2; R. S. Jenkins, 6; J. H. Allison, 8; J. W. Walker, 4; R. W. Mance, 10; S. A. Williams, 79; M. W. Thornton, 12; E. H. Hunter, 17; A. L. Gaines, 58; S. P. Felder, 65; W. H. Mixon, 80; J. C. Caldwell, 105; A. H. Hill, 111; J. W. Rankin, 148; R. C. Ransom, 182; W. A. Fountain, 272; W. T. Vernon, 278; W. Sampson Brooks, 319.

Rev. W. Sampson Brooks, of the Baltimore Conference having received the majority of all the votes cast, was declared elected.

The roll was again called and the third ballot was taken, resulting in the election of Revs. Wm. T. Vernon and Wm. A. Fountain, who received 400 and 311 votes respectively.

Bishop Chappelle then announced a recess until 9:30 a. m., Thursday.

TWELFTH DAY—BEING A CONTINUATION OF THE ELEVENTH DAY'S SESSION.

The General Conference re-assembled at 9:30 a. m., Friday, May 14th, with Bishop Wm. D. Chappelle, presiding.

Hymn No. 192, "O for a closer walk with God," was lined by Rev. P. J. Chavis, of the South Carolina Conference.

Prayer was offered by Rev. C. W. Dunlap, of the Columbia Conference.

"We are pressing on the upward way," was sung by Rev. J. E. Brown, of the Northwest Mississippi Conference.

Rev. T. H. Wiseman, of the Columbia Conference, read the 23rd Psalms for a Scripture lesson.

Rev. C. P. Hobbs, of the South Georgia Conference, led in singing, "I will guide thee."

Rev. L. R. Nichols, of the Palmetto (S. C.) Conference, conducted the ritualistic services.

Hymn No. 297, "Let Zion's watchmen all awake," was lined by Rev. J. L. Benbow, of the Columbia Conference.

Bishop Chappelle then stated that this is a continued session to complete the election of General Officers. He stated also that he had some rulings to make concerning chartered Institutions of the A. M. E. Church, which at his request, the Secretary read. Rev. C. W. Dunlap, of the Columbia Conference, moved to adopt the rulings as read; Bishop Chappelle stated that they were rulings by a Bishop and needed no adoption.

Rev. T. H. Jackson, of the North Ohio Conference, rising to a point of order, stated that the General Conference is now in session, and anything done must be acted upon by the General Conference in order to become effective.

Rev. K. C. Holt, of the Western North Carolina Conference, rising to a point of order, stated that the matter before us now is not germane to the order of the day, and was sustained.

Bishop Chappelle announced that we would proceed to the order of the day, and that the first officer to be elected was Manager of the Book Concern.

The roll was called, and the balloting began for the election of General Business Manager. Total number of votes cast, 568. Necessary to choice, 285. The ballot showed the following votes received: R. R. Wright, 2; A. P. Gray, 8; M. F. Sydes, 12; C. A. Wingfield, 20; W. H. Edwards, 24; D. H. Butler, 49; D. A. Hart, 62; W. T. Anderson, 91; D. M. Baxter, 308.

Rev. D. M. Baxter, of the East Florida Conference, having received a majority of all the votes cast, was declared elected General Business Manager.

Bishop Chappelle then stated that the next officer to be elected was Editor of the *Christian Recorder*. Rev. H. W. Jamerson, of the Illinois Conference, moved that the rules be suspended, and that Rev. R. R. Wright be elected by acclamation. After much discussion pro and con, the presiding officer ruled the motion out of order, and requested that the roll be called to ballot for the Editor of the *Christian Recorder*, which was done. Total number of ballots cast, 585; necessary to choice, 293. The ballot showed the following result: A. J. Wilson, 1; J. W. Walker, 2; J. H. H. Franklin, 106; R. R. Wright, Jr., 448. Rev. R. R. Wright, Jr., having received a majority of all the votes cast was declared elected Editor of the *Christian Recorder*.

Bishop Wm. D. Chappelle stated that he understood that the only candidate for Financial Secretary against Prof. John R. Hawkins had withdrawn, and if that was true, he would entertain a motion to elect Prof. Hawkins by acclamation. Rev. S. H. Betts, of the West Florida Conference, moved that the Secretary of the General Conference be authorized to cast the vote of the General Conference for Prof. John R. Hawkins, for Financial Secretary. The motion prevailed, and the Secretary cast the ballot, and Bishop Chappelle declared Prof. John R. Hawkins elected Financial Secretary of the A. M. E. Church.

Bishop Chappelle then stated that he understood that there were no candidates in the field against Prof. A. S. Jackson, for Secretary of Education, and if the same was true, he would entertain a motion to elect Prof. A. S. Jackson by acclamation,

whereupon, Rev. R. H. Bunry, of the Pittsburg Conference, moved that the Secretary be empowered to cast the vote of the General Conference for the election of Prof. A. S. Jackson. This was done, and Bishop Chappelle declared Prof. A. S. Jackson duly elected Secretary of Education.

Bishop Chappelle then announced a recess until 2 p. m.

AFTERNOON.

The General Conference re-assembled at 2 p. m., with Bishop W. D. Chappelle presiding.

Rev. J. C. Watkins, of the Northeast South Carolina Conference, lined hymn No. 462, "Try us O God and search the ground."

Prayer was offered by Rev. W. C. Crawford, of the Palmetto Conference.

By request of Bishop Wm. D. Chappelle, the Secretary called the roll of secretaries and tellers of election.

Rev. G. B. Brown, of the Louisiana Conference, led in singing, "Saviour more than life to me."

Bishop Chappelle then ordered the roll called to ballot for the election of Missionary Secretary. Total ballots cast 560, necessary to choice, 281. The ballot resulted as follows: D. H. Johnson, 1; N. W. Williams, 18; H. P. Anderson, 31; D. A. Perrin, 31; J. B. Carter, 31; C. E. Brooks, 44; F. R. C. Durden, 69; J. W. Rankin, 101; C. M. Tanner, 155. Bishop Chappelle declared that the ballot resulted in no election and ordered the roll called for a second ballot.

Revs. J. B. Carter, C. E. Brooks, and H. P. Anderson withdrew from the race in favor of Rev. F. R. C. Durden. Rev. D. A. Perrin, also withdrew.

The roll was called for a second ballot. Total number of votes cast, 604, necessary for choice, 303.

Rev. C. M. Tanner received 212; Rev. F. R. C. Durden received 148; Rev. J. W. Rankin received 125, Rev. J. E. Jackson received 88; Rev. D. A. Perrin, 7; Rev. J. B. Carter, 1. No one having received a majority, Bishop Chappelle declared that there had been no election for Secretary of Missions, and ordered a recess until 9 o'clock Saturday morning.

THIRTEENTH DAY, MAY 15TH—CONTINUOUS SESSION.

The General Conference was called to order by Bishop Wm. D. Chappelle at 9 a. m.

Rev. T. H. Wiseman, of the Columbia Conference, lined Hymn No. 133, "Come Holy Spirit, Heavenly Dove."

Prayer was offered by Rev. J. H. Chestnut, of the South Carolina Conference.

Rev. H. Dean, of the East Mississippi Conference, led in singing, "I Am Thine, Oh Lord."

Rev. M. A. Hollins, of the South Carolina Conference, lined Hymn No. 326, "Talk With Us Lord, Thyself Reveal."

The Conference recited the first Psalms, led by Rev. W. R. Austin, of South Carolina.

Rev. M. H. Davis, of the Baltimore Conference moved that the General Conference adjourn Tuesday night, May 18. Rev. J. I. Lowe, of the Central Arkansas Conference, moved as an amendment that we adjourn Tuesday 4 p. m. The motion as amended was adopted.

Telegrams were read by the Secretary.

The name of C. W. A. David was ordered placed on the roll in place of E. E. Underwood, of Kentucky.

The name of Rev. S. L. Birt, of the Fourth Episcopal District was ordered enrolled in place of that of Bishop-elect A. J. Carey, of the Chicago Conference.

Bishop Chappelle announced that this was a continued session, and that the order of the day was the election of a Secretary of Missions. Rev. J. E. Jackson, of the North Carolina Conference, obtained the floor and announced his withdrawal from the race for the Secretaryship of Missions. Rev. F. R. C. Durden, of the Northwest Mississippi Conference, also withdrew from the race. The ballot was then taken with the following result: J. E. Jackson, 1; F. R. C. Durden, 2; C. M. Tanner, 228; J. W. Rankin, 300. Total number of votes cast, 524; necessary to choice, 263. Dr. J. W. Rankin having received a majority of all the votes cast was declared elected Secretary of Missions.

The vote for Editor of the *A. M. E. Review* was then taken with the following result: P. W. Walls, 1; L. S. Overall, 1; S. E. Churchstone Lord, 2; J. M. Henderson, 4; J. W. Jarvis, 20;

S. P. Hood, 52; J. G. Robinson, 55; E. H. Coit, 59; R. C. Ransom, 354. Number of votes cast, 548, necessary to choice, 275. Rev. R. C. Ransom, having received a majority of all the votes was declared elected Editor of the *A. M. E. Review*.

Bishop B. F. Lee requested that Rev. N. W. Williams, of the Ninth Episcopal District take the place of Bishop-elect, Wm. T. Vernon on the Episcopal Committee, and that Rev. John W. Pickett, alternate, take the place of Rev. Noah W. Williams, as a regular delegate, all of the West Tennessee Conference.

The vote was then taken for Secretary of the Sunday School Union with the following result: E. D. Lec, 1; P. W. Walls, 177; Ira T. Bryant, 380. Number of votes cast, 558, necessary to choice, 279. Prof. Ira T. Bryant having received a majority of all the votes cast was declared elected Secretary of the Sunday School Union.

The vote was then taken for Secretary of the Church extension Department with the following result: V. M. Townsend, 33; H. Y. Arnett, 37; J. E. Beard, 62; G. B. Young, 68; J. W. Haire, 104; B. F. Watson, 262. Total number of votes cast, 558, necessary to choice, 279. No one having received a majority of the votes cast, Bishop Chappelle declared that no one had been elected and ordered the roll called again.

Revs. G. B. Young, H. Y. Arnett and J. E. Beard withdrew from the race and the second vote was taken with the following result: V. M. Townsend, 21; J. W. Haire, 90; B. F. Watson, 362. Number of votes cast, 490, necessary to choice, 246. The count not completed, Bishop Chappelle noting that Dr. B. F. Watson had received a majority of the votes cast, stated that in order to save time with the concurrence of the General Conference, the count would cease and he would entertain a motion to declare Dr. Watson elected. Rev. J. W. Haire made the motion which was carried and Dr. Watson was declared elected Secretary of the Church Extension Department.

The vote was next taken for the Editorship of the *Southern Christian Recorder* and resulted as follows: John Harmon, 33; G. W. Allen, 239. Number of votes cast, 408, necessary to choice, 205. The vote not being completed, Bishop Chappelle noting that Dr. G. W. Allen had received a majority of the

votes cast, ordered the count to cease, and said that in order to save time he would entertain a motion that the rules be suspended and Dr. G. W. Allen be declared elected.

Dr. John Harmon made such a motion which was carried, and Bishop Chappelle declared Dr. G. W. Allen duly elected Editor of the *Southern Christian Recorder*.

The vote was then taken for the Editorship of the *Western Christian Recorder*, which resulted as follows: J. H. Wilson, 189; J. D. Barksdale, 202. Number of votes cast, 392, necessary to choice, 197. Before the count was completed, Bishop Chappelle observing that D. J. D. Barksdale had received a majority of all the votes cast, ordered the count to cease and said to save time, he would entertain a motion for the suspension of the rules and the election of Dr. J. D. Barksdale. Rev. J. H. Wilson moved that rules be suspended and that Dr. J. D. Barksdale be declared elected Editor of the *Western Christian Recorder*. The motion prevailed and Dr. Barksdale was declared elected.

Bishop Chappelle announced that the next in order was the election of the Secretary of the Allen Christian Endeavor League. Dr. J. C. Caldwell obtained the floor and thanked the members of the General Conference for the support which they had given him in the race for the Bishopric, and stated that he would not stand for the Secretaryship of the Allen Christian Endeavor League that he was going back to the pastorate and four years hence, he would come up again for the Bishopric.

The vote was then taken for the Secretaryship of the Allen Christian Endeavor League with the following result: — Williams, 1; O. L. Moody, 8; C. T. Wall, 19; C. S. Long, 205; S. S. Morris, 235. Number of votes cast, 454, necessary to choice, 227. Rev. S. S. Morris having received a majority of all the votes cast was declared elected Secretary of the Allen Christian Endeavor League.

The name of Rev. J. H. Holmes was ordered enrolled in place of that of Rev. W. M. Brown, both of the Northwest Mississippi Conference.

A question arose as to the election of Bishop C. S. Smith as Historiographer by the adoption of the report of the Episcopal Committee.

Bishop Chappelle stated that he was elected, but the election was not regular, whereupon, Rev. Joseph Gomez moved that the rules be suspended and Bishop C. S. Smith be elected Historiographer of the A. M. E. Church. The motion prevailed and Bishop Chappelle declared Bishop Smith elected Historiographer of the A. M. E. Church.

Rev. W. O. Slade, of the North Georgia Conference moved to adjourn. The motion was carried and the General Conference stood adjourned.

SABBATH SERVICES.

St. Louis, Mo., May 16th, 1920.

Superintendent B. W. Kennedy, of St. Paul A. M. E. Sunday School called the Sabbath School to order and led in singing, "Come Thou Almighty King."

Dr. J. A. Gregg, President of Edward Waters College, Jacksonville, Fla., was introduced and placed in charge of the school. He took charge and led in singing, "Calling the Prodigal."

The usual form of opening was observed. Fourteen teachers were appointed to take charge of as many classes. Rev. C. G. Hatcher, Jr., led in singing, "Onward Christian Soldiers."

The lesson was reviewed by Bishop J. S. Flipper. After the review, a collection of \$27.61 was lifted.

Sabbath School ended, the morning services began by Bishop B. F. Lee lining Hymn No. 278, "I'm Not Ashamed to Own the Lord."

Prayer was offered by Bishop J. Albert Johnson.

Hymn No. 612 was lined by Bishop C. S. Smith, "Jesus the Truth and Power Divine."

The first Scripture Lesson was read by Bishop L. J. Coppin and consisted of I Kings, 1st Chapter beginning at the 32nd verse and closing with the chapter. Bishop Coppin then led in prayer.

The Decalogue was led by Bishop H. B. Parks.

The choir sang the anthem, "Unfold the Gates," and "Gloria in Excelsis."

A collection amounting to \$601.24 was lifted.

Rev. L. H. Owens sang as a solo, "He that Overcometh."

Bishop Evans Tyree was presented and preached the Consecration Sermon from Acts 20:32—"And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

The sermon ended the choir chanted the Lord's Prayer and the Consecration Service was observed in the following order: Bishop-elect William Decker Johnson was presented by Rev. F. M. Johnson, of the Southwest Georgia Conference, assisted by Revs. Thomas H. Jackson, of the North Ohio Conference; A. L. Murray, of the Central Mississippi Conference; W. A. Lewis, of the West Tennessee Conference and N. J. McCracken, of the Chicago Conference. He was consecrated by Bishops B. F. Lee and W. H. Heard.

Bishop-elect Archibald James Carey was presented by Rev. S. L. Birt, of the Chicago Conference, assisted by Revs. W. H. Peck, of the Missouri Conference; R. E. Wilson, of the Chicago Conference; J. R. Ransom, of the Kansas Conference and C. Bundy, of the North Ohio Conference. He was consecrated by Bishops L. J. Coppin and John Hurst.

Bishop-elect William Sampson Brooks was presented by Rev. Anderson P. Gray, of the Tennessee Conference, assisted by Revs. Richard R. Wright, Jr., of the Philadelphia Conference; Charles E. Allen, of the Michigan Conference and Thomas Y. Moore, of the West Texas Conference. He was consecrated by Bishops J. A. Johnson and J. M. Conner.

Bishop-elect William Tecumseh Vernon was presented by Rev. Charles H. Shelto, of the West Tennessee Conference, assisted by Revs. William T. Strong, of the North Mississippi Conference; R. H. Bumry, of the Pittsburg Conference; J. D. Dennis, of the East Arkansas Conference and W. B. Brooks, of the North Missouri Conference. He was consecrated by Bishops Joshua H. Jones and Isaac N. Ross.

Bishop-elect William Alfred Fountain was presented by Rev. J. T. Hall, of the Macon Georgia Conference, assisted by Rev. J. A. Lindsay, of the Atlanta Georgia Conference; A. J. Wilson, of the North Carolina Conference; W. T. Pope, of the Central Arkansas Conference and L. G. Duncan of the Alabama Confer-

ence. He was consecrated by Bishops J. S. Flipper and W. D. Chappelle.

The Consecration Service ended the Holy Eucharist was administered, being consecrated by Bishops B. F. Lee and I. N. Ross. The Bible was presented by Bishop W. W. Beckett. The congregation repeated 'The Apostles' Creed, the same being led by Bishop C. S. Smith and the benediction was pronounced by Bishop Evans Tyrec.

SABBATH—AFTERNOON SERVICE.

Bishop W. H. Heard, presiding, Rev. A. H. Hayes, of Georgia led in a song service which lasted about twenty minutes.

Hymn No. 294 was announced and lined by Rev. I. J. Pruitt, of the Columbia Conference.

Prayer was offered by Rev. E. D. Williams, of the Louisiana Conference.

The congregation joined in singing, "Guide Me Oh Thou Great Jehovah."

The second hymn was lined by Rev. I. J. Pruitt, "How Sweet the Name of Jesus Sounds."

An offering was taken amounting to \$45.11 While the offering was being taken Rev. A. H. Hayes, of Georgia led in singing, "Some Day," and "I've Wandered Far Away From God."

Dr. J. M. Henderson of the West Virginia Conference was introduced to take the place of Rev. M. W. Thornton, who was on the program to preach, but whose voice was not in physical condition to do so. Dr. Henderson announced as his text, Leviticus 32nd chapter and 19th verse.

The sermon ended Rev. I. J. Pruitt led in singing, "The Penitent's Plea."

Notices were read and the benediction was pronounced by Dr. J. M. Henderson.

LEAGUE SERVICE.

At 6:30 p. m., Dr. J. C. Caldwell, Secretary of the Allen Christian Endeavor League called the congregation to order and asked for a song.

Prof. E. C. Deas, of Chicago, led in singing, "Onward Christian Soldiers."

Prayer was offered by Rev. J. N. B. Wall, of the Northeast Oklahoma Conference.

"Blessed Assurance," was sung and after a general response to a request of Dr. Caldwell for Scripture texts, Rev. J. T. Wilkinson, of the North Georgia Conference, led in singing, "This is My Story, This is My Song," and "Leaning on the Everlasting Arms," led by Rev. J. H. Lynn, of the Northeast Texas Conference. Rev. J. N. B. Wall, of the Northeast Oklahoma Conference led in singing, "On to Victory." Prof. E. C. Deas sang his "Shine" song.

Rev. J. S. Hatcher, of Virginia led in singing, "Shall I Empty-handed Go?"

Rev. E. R. Anderson, of South Carolina read the Scripture Lesson, consisting of the third chapter of First Corinthians. Dr. Caldwell opened and was followed in the telling of experiences by the Christians present. Rev. A. H. Hayes, of Georgia led in singing, "I Know the Lord." Rev. J. H. Lynn, of the Northeast Texas Conference led in singing, "Since Jesus Came Into My Heart." The following songs were sung: "I Am Thine O Lord," led by Rev. J. N. B. Wall; "I Shall Know Him," by Rev. S. B. Jones, of the Illinois Conference. Rev. D. D. Cole, of Texas, led in singing, "He Included Me." "Jesus Keep Me Near the Cross," was sung and the meeting closed, by all bowing in a prayer of consecration. While on their knees, the members of the congregation sang, "Talk With Us Lord, Thyself Reveal," and "To Serve the Present Age."

After repeating the slogan, "Saving others, come, let's go," the congregation sang, "Am I a Soldier of the Cross?"

Dr. J. C. Caldwell bade farewell to the Allen Christian Endeavor League, as its chief Secretary and introduced Rev. S. S. Morris, as his successor.

Rev. S. S. Morris in a few words expressed his appreciation of the honor conferred and asked for the prayers and co-operation of the League workers and members of the church.

Rev. D. D. Cole, of Texas, led in singing, "Softly and Tenderly Jesus is Calling."

An offering was taken amounting to \$15.72.

Mrs. J. Lyles, of St. Louis, sang a solo entitled, "It Pays to Serve Jesus."

The Mizpah was recited and the service closed.

SABBATH—EVENING SERVICE.

The service began at 8 o'clock, the choir singing, Hymn No. 327, "Oh For a Faith That Will Not Shrink," which was lined by Rev. J. W. Walker, of the East Alabama Conference.

Prayer was offered by Rev. G. J. Oats, of Florida.

An anthem entitled, "Credo," was sung by the choir of St. Paul Church.

Rev. Geo. F. Martin, of the Puget Sound Conference read the Scripture Lesson consisting of the 11th chapter of Hebrews.

Notices were read. The choir sang, "Since Jesus Came Into My Heart."

A collection of \$76.33 was lifted.

Rev. R. D. McLin, of the Central Florida Conference was introduced to preach. The choir sang—"If Jesus Goes With Me I'll Go."

Rev. McLin announced as his text: Hebrews 11th chapter, 24-26 verses. Subject: "The Choice Moses made."

After the sermon little Wildred Josephine Townsend was baptized by Bishop W. H. Heard.

The doxology and recessional was sung and the benediction was pronounced by Rev. R. D. McLin.

FIFTEENTH DAY—MORNING SESSION.

St. Louis, Mo., May 17th, 1920.

The General Conference was called to order at 9 a. m., by Bishop Wm. D. Chappelle, of the Seventh Episcopal District.

Hymn No. 277 was lined by Rev. T. J. Myers, of the Palmetto Conference.

Prayer was offered by Rev. D. P. Pendergrass, of the Northeast South Carolina Conference.

"Saviour More Than Life to Me," was sung being led by Rev. H. H. Buckingham, of the Northeast Mississippi Conference.

The First Psalm was read as a Scripture Lesson, by Rev. M. B. McPherson, of the South Carolina Conference.

Rev. L. F. Alston, of the Palmetto Conference conducted the ritualistic service.

The second Hymn No. 152, "Grace, 'Tis a Charming Sound," was lined by Rev. T. J. Miles, of the Palmetto Conference.

Rev. C. P. Hobbs, of the South Georgia Conference led in singing, "O God Our Help in Ages Past."

The minutes of Thursday's sessions were then called for, and were read by the Secretary.

Rev. B. J. Ross, of the Georgia Conference, moved that the minutes be adopted. After a few minor corrections had been made the motion to adopt was carried.

The minutes of the afternoon session were read, and Rev. C. W. Dunlap, of the Columbia Conference moved to adopt. Corrections were made. Rev. T. H. Jackson, of the North Ohio Conference arose to a point of order, which was not sustained. The motion to adopt prevailed.

The minutes of Friday's session were then read. Rev. F. J. Reeves of the Macon Georgia Conference moved adoption. Rev. R. H. Ward, of the South Georgia Conference, arose to a point of order, which was not sustained, the presiding officer ruling that the minutes are correct. The motion to adopt the minutes carried.

The minutes of Friday's afternoon session were read. Rev. W. J. Williams, of the Atlanta Georgia Conference moved that the minutes be adopted. Corrections were noted by Revs. J. I. Lowe, of the Central Arkansas Conference; A. D. Avery, of the Western North Carolina Conference; J. H. H. Franklin, of the East Mississippi Conference; E. J. Lunnon, of the East Arkansas Conference and J. H. Chestnut, of the South Carolina Conference. The motion to adopt the minutes carried.

The minutes of the evening session were then read and by motion of Rev. N. B. Morton, of the East Tennessee Conference, they were adopted.

The minutes of Saturday's session were called for and read. Rev. J. H. Smith, of the Tennessee Conference moved to adopt.

Corrections were made by Revs. J. W. Haire, of the East

Mississippi Conference; Thos. H. Jackson, of the North Ohio Conference; G. W. Williams, of the Augusta Georgia Conference; and N. B. Morton, of the Tennessee Conference. The motion to adopt the minutes then prevailed.

Bishop Wm D. Chappelle ruled that a delegate could fill a vacancy on the Episcopal Committee, but that he could not replace himself with an alternate on his delegation.

Dr. Thos H. Jackson, of the North Ohio Conference moved that the ruling of the Chairman be sustained and the motion carried.

At this point Bishop Chappelle yielded the chair to Bishop J. H. Jones, as the presiding officer of the day.

Rev. C. A. Wingfield, of the Macon Georgia Conference moved that a rising vote of thanks be extended to Bishop Chappelle, the Tellers and Clerks for their fair and impartial conduct of the election and the motion prevailed.

Bishop C. S. Smith moved that Bishop Jones be given the Chautauqua salute by the General Conference, as the Financial King of the Connection, the motion prevailing, and the salute was given.

At this point a delegation of ladies from Texas, headed by Mrs. L. M. Hughes, appeared on the platform and presented Bishop Jones with a floral crown. Bishop Jones accepted the token and thanked the ladies and delegation from Texas for their hearty support of his administration.

The Paul Quinn College Octette sang, "O Lord, Won't You Hear Me Pray?" Being encored, they sang, "O Lord, I Have Done What You Told Me to Do."

Bishop Jones announced that Rev. J. I. Stringer, of the Southwest Georgia Conference would take the place of Rev. Wm. D. Johnson, now Bishop Wm. D. Johnson on the Episcopal Committee.

The Foreign Delegation, led by Rev. Wm. Mayhew, of Trinidad British West Indies, occupied the platform and presented Dr. J. W. Rankin with a ring. Dr. Rankin thanked them and bade them God speed, after which they sang, "Blest Be the Tie that Binds."

Bishop Jones introduced Mrs. H. M. Steady, of Sierre Leone, West Africa, to the General Conference.

The Committee on Credentials submitted its final report. Rev. P. W. Rodgers, of the Louisiana Conference moved its adoption. Brother Willis O. Tyler, of the California Conference arrested the motion and moved that the recommendation No. 4 relating to Carson and others and V. Thomas, and recommendation No. 5 that relates to Garrett *vs.* Ward be laid on the table. The motion to table was lost and the motion to adopt prevailed.

Rev. W. P. Q. Byrd, of the Northwest Mississippi Conference offered a resolution with reference to Rev. W. H. Braxton, of Mississippi, and the same was adopted by motion of Rev. E. S. H. Ousley.

Rev. W. C. Brown, Fraternal Delegate from the A. M. E. Zion Church was then introduced and delivered the Fraternal Message representing the A. M. E. Zion Church.

Bishop Jones then called on Rev. M. F. Sydes, of the New England Conference to respond which he did with satisfaction to the General Conference.

Prof. Ira T. Bryant, Secretary of the Sunday School Union, arose to ask a question of information, and asked the Secretary of the General Conference why a certain report did not appear in the minutes of the last General Conference. Bishop Jones ruled that the matter was not before us.

Bishop C. S. Smith announced that arrangements had been made to take a flash-light photograph of the General Conference, while seated. Some objections were made to turning aside from the work of the General Conference for the purpose of taking a picture. Whereupon Rev. J. T. Gibbons of the West Virginia Conference moved that the picture be taken at once. The motion prevailed.

At this time the report of the Committee on the State of the Country was taken for adoption. Dr. Thos. H. Jackson, of the North Ohio Conference moved that certain words in the report be stricken and the motion prevailed. The report was adopted as amended.

The Committee on Boundaries then re-submitted its report which was adopted by motion of Rev. S. D. Butler, of the Texas Conference.

The Committee on State of the Church was then called on to report. The report was read. Rev. W. H. Giles, of the Indiana Conference asked for a ruling on the boundaries of the Indiana Conference. Rev. S. H. Betts, of the West Florida Conference made the point that the report of the Committee on State of the Church is before the Conference and not that of the Committee on Boundaries. The point was sustained and Rev. M. H. Leath, of the Central Alabama Conference moved the adoption of the report and the motion prevailed.

Rev. H. Y. Arnett, of the Philadelphia Conference offered a resolution to appoint a Committee on Political Patronage and Activities. Rev. M. H. Davis, of the Baltimore Conference moved its adoption; Rev. A. D. Avery, of the Western North Carolina Conference moved as a substitute that the resolution be tabled. The motion to table carried.

Dr. Thos. H. Jackson, of the North Ohio Conference moved that the Committee on Temporal Economy be requested to report at 3 p. m. Carried.

A telegram was read from Dr. S. Jefferson, of Clarksville, Tenn., to Bishop B. F. Lee, congratulating the General Conference on the election of Bishops William D. Johnson, A. J. Carey, W. Sampson Brooks, W. T. Vernon and W. A. Fountain.

Announcements were made. The doxology was sung and the Benediction was pronounced by Rev. A. L. Murray, of the Mississippi Conference.

FIFTEENTH DAY—AFTERNOON SESSION.

The General Conference was called to order at 2:30 p. m., by Bishop J. H. Jones.

Hymn No. 1, "Oh For a Thousand Tongues to Sing," was lined by Rev. W. D. Miller, of the Northeast Texas Conference.

Prayer was offered by Rev. A. W. Williams, of the Texas Conference.

"I'll Be Present When the Roll is Called," was sung, being led by Rev. J. E. Brown, of the Northwest Mississippi Conference.

Bishop Jones then called for the report of the Committee on Revision. The report was read as follows:

REPORT OF COMMITTEE ON REVISION

St. Louis, Mo., May 17, 1920.

1 We recommend that 344, Section 2, Paragraph 3, be amended
2 so as to read, "The General supervision of the department shall
3 be in the hands of a Board composed of one (1) member from each
4 Episcopal District in the United States with a Bishop as Chair-
5 man, as all of other Boards of the Church. They shall be reg-
6 ularly incorporated according to law, and known as the Board
7 of Publication of the A. M. E. Church. The control of all in-
8 terest of the Book Concern of the A. M. E. Church shall be ves-
9 ted in the aforesaid Board of Publication absolutely.

1 We further recommend that Page 347, Section 4, paragraph
2 2, following the word "paper" be added: "He shall have at his
3 disposal four (4) pages of the paper each week.

1 We recommend further, that the Constitutions of P. M.
2 and W. H. F. Societies as adopted at their Conventions be ap-
3 proved, except Articles 10 in W. H. F. and 5 in the P. M.,
4 which shall read in each Constitution as follows: "The moneys
5 of the Connectional Society shall consist of fifty (50) per cent
6 of all moneys raised by the Conference Societies, which shall be
7 forwarded from said societies to the treasurer every three
8 months, or as often as necessary, and shall report and remit same
9 to the Secretary of Missions in order that due credit may be
10 given.

1 We recommend also that Page 352, Article 3, be changed so
2 as to read: "The officers of the Union shall be a President who
3 shall be a bishop of the A. M. E. Church, a Sec'y-Treasurer
4 elected by the General Conference and Board of Managers consisting
5 of one (1) member from each Episcopal District.

Bishop Wm. H. Heard, moved that what had been read constitute the first reading of the report and the motion carried.

Bishop Heard then moved that the previous report which had taken first and second reading be allowed to take third reading and the motion prevailed.

Rev. C. A. Wingfield, of the Macon Georgia Conference moved to adopt all that had taken third reading including the section giving the women equal lay representation in the church. Bishop

C. S. Smith spoke in favor of the motion. The motion was submitted to vote and passed.

An appeal was made from the decision of the Chairman. Bishop Wm. D. Johnson moved to table the appeal and the motion carried.

A request was made for a roll call, but at this time the Episcopal Committee came in and were permitted to make a report as follows:

St. Louis, Mo., May 17, 1920.

To the Bishops, General Officers, College Presidents, Deans and Members of the Twenty-sixth General Conference of the A. M. E. Church.

We, the members of the Episcopal Committee, beg leave to submit the following, to-wit.

We have had before us all active Bishops of the A. M. E. Church, the five newly elected Bishops excepted, examined them carefully, covering the whole survey of questionnaires as were suggested in our first partial report to you in the opening days of this General Conference, and we find that all of them, except Bishop B. T. Tanner have given close and efficient supervision of their work in pastoral charges, Annual Conferences and Episcopal Districts; traveling at large in their several districts according to the law laid down in our book of Discipline, and that too, without extraordinary distress and fatigue, physically, and at the same time giving general satisfaction to both pastors and people.

Your committee found that they have been scrupulously careful to observe and enforce every law and parts of law as set forth in the book of Discipline. Your committee is glad to report that there has been but three instances during this Quadrennium where exceptions were taken to any official act or decision of any of our Bishops, and those were of minor importance.

In the matter of appointments all of our Church Fathers seem to have been more than ordinarily cautious along that line, only in a few instances were noted where discretionary power was used by them in appointing a pastor or Presiding Elder for more than five years, and in every instance the facts justified the act.

Your committee is pleased to report that the whole bench of Bishops are a unit on the question of Church Extension, redistricting and the election of three new Bishops to help superintend the work of the Church. Touching West Africa, your committee found that for lack of means and material to carry on the work they all agreed to place West Africa under the supervision of the Missionary Department; to this, your committee found itself unable to agree.

Judiciary Proceedings.

Your committee was called upon to take under consideration and examine into the following charges and complaints: (1) Complaints and grievances of the laymen and members of South Carolina versus Bishop W. D. Chappelle; (2) W. H. Young versus Bishop W. D. Chappelle; (3) D. H. McGill versus Bishop W. D. Chappelle; (4) R. W. Mance versus Bishop W. D. Chappelle; (5) Miller versus Bishop W. D. Chappelle; (6) D. E. Rice, et al Piedmont Conference versus Bishop W. D. Chappelle. All of the foregoing charges were for maladministration of the law. These cases were contested by legal talent on both sides and were listened to and carefully considered by each member of the committee, and after examining the facts and weighing each case upon its merits, your committee has dismissed the same for want of evidence and upon the grounds of irregularities.

In the case of D. M. McGill, of the Columbia, S. C. Conference and D. E. Rice, et al, of the Piedmont, S. C., Conference, in both cases as cited the verdict was in favor of the defendant.

Case of Dan Brown versus Bishop B. F. Lee. First, an appeal from the decision of the Bishop was not sustained by your committee, second, Dan Brown versus Bishop Lee on charge of maladministration; the case was decided in favor of the Bishop.

R. B. Brooks, versus Bishop John Hurst—maladministration. Case was dismissed on account of irregularities.

Your committee recommends the passage of the character of all the Bishops.

Bishop B. T. Tanner, by weight of years and physical disabilities, being unable to attend this General Conference, it is the sense of this committee that we extend to him our sincere sympathy and earnest prayers, and that the Conference send him a word of cheer and good will.

After prayerful consideration we have made the following assignment of Bishops for the ensuing Quadrennium:

First District—Bishop William H. Heard.

Second District—Bishop J. Albert Johnson.

Third District—Bishop Joshua H. Jones.

Fourth District—Bishop Levi J. Coppin.

Fifth District—Bishop Henry B. Parks.

Sixth District—Bishop Joseph S. Flipper.

Seventh District—Bishop William D. Chappelle.

Eighth District—Bishop William W. Beckett.

Ninth District—Bishop Benjamin F. Lee.

Tenth District—Bishop William D. Johnson.

Eleventh District—Bishop John Hurst.

Twelfth District—Bishop Isaac N. Ross.

Thirteenth District—Bishop Evans Tyree.

Fourteenth District—Bishop Archibald J. Carey.

Fifteenth District—Bishop James M. Conner.

Sixteenth District—Bishop William S. Brooks.

Seventeenth District—Bishop William T. Vernon.

Eighteenth District—Bishop William A. Fountain.

Respectfully submitted,

A. J. Wilson, *Chmn.*, C. P. Cole, H. K. Spearman, H. E. Daniels, J. P. James, F. R. C. Durden, C. S. Williams, D. P. Roberts, L. R. Nichols, H. W. Jamerson, K. C. Holt, C. R. Tucker, J. R. Ransom, Chas. Bundy, M. R. Dixon, C. E. Brooks, N. Bembry, J. M. Wise, H. M. Steady, S. L. Birt, D. M. Baxter, G. W. Williams, A. L. Gaines, C. E. Allen, J. W. Lykes, A. Thomas, Joseph Gomez, J. Jenkins, J. A. Jones, R. H. Bumbry, E. H. Hunter, W. H. Peck, R. S. Jenkins, S. F. Harris, I. G. Glass, J. W. Haire, D. C. Deas, Wm. Barnes, J. T. Hall, G. F. David, C. A. Stewart, G. W. Hawkins, S. P. Felder, J. R. Harvey, Geo. F. Martin, F. M. Gow, L. G. Duncan, W. S. Johnson, E. J. Howard, S. J. Mabote, G. B. West, R. C. Dickerson, J. I. Stringer, J. I. Lowe, M. W. Thornton, C. A. McGhee, E. D. Robinson, A. L. Brisbane, J. W. Walker, Elijah Byrd, H. N. Newsome, W. A. McClendon, J. Y. Tansti, J. W. McDade, J. J. Morant, J. H. Wilson, P. J. Chavis, S. A. Williams, Wm. Lampkins, Noah W. Williams, M. L. Pendergraff, S. A. Harris, W. H. Thomas, J. E. Thomas, J. W. Whitesides, H. Scott, J. D. Dennis, J. E. Toombs, M. W. Austin, R. L. Pope, N. C. Buren, S. J. Johnson, *Secretary*.

Rev. J. H. Allison, of the Central Alabama Conference moved the adoption of the report. Attorney Vaughn, of St. Louis, arose and asked to appeal from the decision of the Committee to the General Conference in behalf of his client. Attorney J. L. Mitchell, of Brooklyn, N. Y., made the point of order that nothing is before the house but the adoption of the report. Rev. G. W. Allen, Editor of the *Southern Christian Recorder*, arose to a point of order, whereupon Attorney Mitchell appealed for a ruling on his point of order. Bishop J. H. Jones, presiding, ruled that inasmuch as this matter has been before the Episcopal Committee, and the parties were still grieved, they had a right to appeal to the General Conference. Rev. G. W. Williams, of the Augusta Georgia Conference, moved an amendment to the motion to the effect that all of the report except that part ruled upon by Bishop Jones be adopted. The motion prevailed as amended.

Dr. Thos. H. Jackson, of the North Ohio Conference made the point of order that no Bishop could be assigned until his character was passed, and as there was an appeal all had not passed, therefore assignments were not in order. Prof. Jno. R. Hawkins,

Financial Secretary, moved that the General Conference hold an executive session and the motion prevailed.

The Committee on Revision continued its report.

Rev. J. W. Walker, of the Western North Carolina Conference arose to a question of privilege and stated that the legislation passed before the entrance of the Episcopal Committee affected him personally and every member of the church, and requested a roll call, so that all might vote intelligently. A roll call was ordered by Bishop Jones.

Rev. F. J. Reeves, of the Macon Georgia Conference made a motion to adjourn and the motion prevailed. The General Conference adjourned to go into executive session at St. Paul A. M. E. Church.

FIFTEENTH DAY—EVENING SESSION.

The General Conference was called to order by Bishop J. H. Jones, who introduced Bishop H. B. Parks to preside, the evening having been given over to a meeting in the interest of Dr. LeRoy Bundy.

The Lincoln School, of St. Louis sang an anthem entitled, "Pigoletti," and in response to an encore, sang, "Daybreak."

Prayer was offered by Rev. G. B. Jones, of the Illinois Conference.

After prayer the Lincoln School Glee Club sang, "Dark River."

The following persons delivered speeches upon the occasion: Dr. Charles Henry Philips, Jr., of the C. M. E. Church; Attorney J. D. Bibb, Rev. T. L. Scott, of Chicago, with the "*Chicago Defender*."

Madame Anita Patti-Brown sang a solo entitled "La Traviata," and in response to an encore sang, "Coming Thru the Rye."

Bishop H. B. Parks then presented Bishop W. T. Vernon, who also addressed the assembled congregation, making a plea for unqualified manhood rights.

A solo, "Thank God For a Garden," was sung by Prof. Geo. Garner. Responding to an encore, he sang, "A Star," by Baker.

Attorney W. C. Houston, of Kansas City, Mo., gave an

epitome of the East Saint Louis riots and the subsequent arrest and trial of Dr. LeRoy Bundy.

Bishop J. H. Jones was then presented and he made an appeal for a collection as a defense fund and the amount of \$1507.00 was raised.

A quartette entitled "Four Harmony Knights," sang "De Plum Line." Receiving an encore the quartette sang, "Good Night Angeline" and "Feather in the Air."

Dr. LeRoy Bundy was then introduced. He told the story of the riot, his arrest and trial. His narrative of the tragic event stirred the hearts and minds of the vast audience and will not be forgotten.

The closing address was made by Mr. Chas. Fulkes, of St. Louis.

Announcements were made by Bishop Wm. D. Johnson and the meeting closed.

SIXTEENTH DAY—MORNING SESSION.

St. Louis, Mo., May 18th, 1920.

Pursuant to adjournment the General Conference assembled in its sixteenth day's session at 9 a. m., being called to order by Bishop C. S. Smith.

Hymn No. 1, "O For a Thousand Tongues to Sing," was lined by Rev. W. B. Lee, of the North Ohio Conference.

Prayer was offered by Rev. W. B. Lee.

Rev. J. E. Brown, of the Northwest Mississippi Conference led in singing, "I Will Guide Thee With Mine Eye."

The 27th Psalm, as a Scripture Lesson was read by Rev. C. A. McGee, of the West Virginia Conference.

Rev. W. T. Strong, of the North Mississippi Conference led in singing, "Fade, Fade Each Earthly Joy."

The minutes of the previous day's sessions were called for and read by Assistant Secretary, R. B. Smith.

By common consent, on account of the absence of all the Bishops on matters of importance, Bishop Smith yielded the chair to Dr. Thos. H. Jackson, of the North Ohio Conference.

Rev. P. C. Hunt, of the Texas Conference moved the approval

of the minutes; corrections were made by Revs. E. S. H. Ousley, of the Northwest Mississippi Conference; I. H. Dixon, of the Central Florida Conference; Prof. T. W. Clark, of the South Georgia Conference; Revs. B. J. Ross, of the Georgia Conference; C. P. Hobbs, of the South Georgia Conference and J. W. Haire, of the East Mississippi Conference. The corrections were noted and made and the minutes were adopted as corrected.

The minutes of the afternoon session were read. Dr. H. D. Canady, of the Atlanta Georgia Conference moved adoption. Col. Willis O. Tyler, of the California Conference gave notice that at 2 o'clock he would move to reconsider that part of the minutes which gave the women equal rights in the church. Dr. P. S. Moten, of the North Alabama Conference stated that he thought the matter pertaining to giving the women equal rights would not be in the minutes. The chairman ruled against his statement. The minutes were adopted.

Prof. Jno. R. Hawkins, Financial Secretary read a message from the Bishops' Council on the Inter-Church World Movement. At this point the chair was yielded to Bishop J. M. Conner. Rev. I. J. Pruitt, of the Columbia Conference moved the adoption of the message. Rev. T. H. Wiseman, of the Columbia Conference asked for information concerning the spiritual side of the matter. The Secretary answered that arrangements had been made to that end. Rev. J. R. Ransom, of the Kansas Conference stated his objections to the plan of the Inter-Church World Movement. His objections were answered by Prof. Jno. R. Hawkins, Financial Secretary.

Rev. R. H. Bumry, of the Pittsburg Conference offered an amendment to the effect that the Financial Secretary be bonded \$25,000.00 in excess of his present bond. Rev. W. J. Williams, of the Atlanta Georgia Conference offered an amendment to the effect that instead of two national banks the funds of this movement be deposited in four national banks.

Rev. C. M. Tanner, of the Baltimore Conference was accorded the floor. Rev. R. H. Bumry, of the Pittsburg Conference made the point that the only thing before the house was the amendment. The point was not sustained. Rev. J. W. Walker, of the Western North Carolina Conference made a point which

was not sustained. Dr. Tanner then moved as a substitute that a committee composed of one from each Episcopal District be appointed to take the matter under consideration and report back at the afternoon session. The motion prevailed. The committee was appointed as follows: First District, Rev. Solomon Porter Hood; Second District, Rev. C. M. Tanner; Third District, Rev. R. H. Bumry; Fourth District, Rev. R. E. Wilson; Fifth District, Rev. J. C. C. Owens; Sixth District, Rev. John Harmon; Seventh District, Rev. J. E. Beard; Eighth District, Brother R. J. Gardner; Ninth District, Rev. J. H. Allison; Tenth District, Prof. H. D. Winn; Eleventh District, Rev. S. H. Savage; Twelfth District, Rev. W. T. Pope; Thirteenth District, Prof. H. R. Baranco; Fourteenth District, Rev. G. W. Andrews; Fifteenth District, Rev. J. W. Saunders; Sixteenth District, Rev. H. M. Steady; Seventeenth District, Rev. J. Y. Tantsi; Eighteenth District, Col. Willis O. Tyler.

The Committee on the Federation of Churches submitted its report and Rev. W. J. Jones, of the North Georgia Conference moved its adoption. The motion prevailed.

Rev. W. T. Strong, of the North Mississippi Conference made the point that at the hour of adjournment yesterday the Committee on Revision of the Discipline was on the floor, the point was not sustained.

Rev. Geo. F. Woodson, Dean of Payne Theological Seminary, read the report of the Committee on Colleges and Universities. Rev. G. W. Beamon, of the Mississippi Conference moved that the report be adopted and the motion prevailed.

The report of the Committee on Theological Seminaries was read by Rev. E. H. Coit, of the South Carolina Conference. Rev. F. R. C. Durden, of the Northwest Mississippi Conference moved its adoption and the motion prevailed.

The order of the day was called and the Committee on Revision began reporting.

A special committee from Arkansas and Oklahoma was accorded the floor and a presentation was made to Bishop Conner, the presiding officer of the day. The presentation was made by Rev. O. L. Moody, of the East Arkansas Conference. The

same was accepted by Bishop Conner who expressed his thanks for the same.

An offering of flowers was presented by Mrs. M. J. Perry. "If Jesus Goes With Me, I'll Go," was then sung.

A telegram from Arkansas, asking the return of Bishop Conner to the Twelfth Episcopal District was read by Rev. E. H. Coit, of the South Carolina Conference.

Dr. Thos. H. Jackson, of the North Ohio Conference moved that the Committee on Temporal Economy report at once, but the Chairman of the Committee stated that the report was not ready.

Rev. J. A. Lindsay, of the Atlanta Georgia Conference moved the order of the day, the question of Woman Suffrage in the church. Prof. Ira T. Bryant, Secretary of the Sunday School Union, arose to a question of personal privilege, Dr. T. H. Jackson, of the North Ohio Conference made a point. Brother W. R. Springer, of the East Arkansas Conference, made a point which was sustained.

The roll was called and the vote on the proposition of Woman Suffrage was as follows: Nays 230, yeas, 195.

Rev. R. H. Ward, of the South Georgia Conference moved that the time be extended until roll call was over. Rev. T. S. J. Pendleton, of the East Mississippi Conference moved to table the motion to extend the time, failing to secure a second, Rev. F. R. Sims, of the South Georgia Conference moved that the time be extended indefinitely and the motion prevailed.

Prof. Ira T. Bryant, Secretary of the Sunday School Union, was accorded the floor and he proceeded to speak against the amendment. Rev. W. T. Strong of the North Mississippi Conference moved that the resolution be referred to the Committee on Revision. The motion prevailed.

The Committee on Revision began reporting.

The Special Committee on the Five Million Dollar Drive reported. Dr. C. M. Tanner, of the Baltimore Conference moved the adoption of the report and the motion prevailed.

Bishop John Hurst moved that powers be given the Bishops' Council to confer with the promoters of the Inter-Church World

Movement, whether we accept relationship with them or not. The motion prevailed.

A resolution by Dr. J. F. Griffin of the Kansas Conference was adopted by motion of Bishop Hurst.

Rev. W. H. Mixon, of the North Alabama Conference offered a resolution on the Men's Missionary Movement and by motion of Bishop John Hurst it was adopted.

Rev. H. E. Davis, of the Southwest Georgia Conference, read the report of the Committee on Allen Christian Endeavor League and by motion of Bishop John Hurst the same was adopted, amending the report to read a similar amount for Bible Cause.

The Committee on Temporal Economy reported. Col. J. L. Mitchell, of the New York Conference moved its adoption by sections and the motion carried. The first section of the report was adopted by motion of Rev. P. W. Rodgers, of the Louisiana Conference. The second section was adopted by motion of Rev. W. A. Smith, of the West Tennessee Conference. The third section was read. Rev. C. A. Wingfield, of the Macon Georgia Conference, moved to adopt. Col. J. L. Mitchell, of the New York Conference, moved an amendment which was lost and the original motion carried. Bishop John Hurst moved an increase in pastors' salaries, which prevailed. (See report.) Bishop Hurst moved that Edward Waters College and all other schools in the class of Morris Brown University receive the same as Morris Brown and the motion prevailed. Rev. J. C. Caldwell moved that the *Western Christian Recorder* also receive \$500.00. Carried. The report was adopted as amended.

Rev. P. W. Rodgers, of the Louisiana Conference, moved that the time for adjournment be extended from 4 to 6 p. m. Bishop J. S. Flipper arose to a point of order which was sustained. The motion to extend the time was lost by a vote of 58 for and 80 against.

Rev. J. T. Gibbons, of the West Virginia Conference, gave notice that during the afternoon session, he would move a reconsideration of the vote giving women the right to vote. Bro. J. L. Mitchell read a resolution placing the *Christian Recorder* under the control of the Managing Editor. Rev. I. H. Dixon, of the Central Florida Conference moved that the

resolution be tabled. On this motion roll call was ordered.

Rev. F. R. Sims, of the South Georgia Conference moved that the time be extended indefinitely and the motion prevailed.

By motion, Prof. C. H. Johnson was continued as Secretary of the Layman's Forward Movement. (See resolution).

Rev. W. T. Strong of the North Mississippi Conference, moved that the resolution under discussion referring to the Managership of the *Christian Recorder* be referred to the Committee on Revision.

The Committee on Revision submitted a report, which on motion of Prof. Jno. R. Hawkins, was passed to its third reading.

Rev. J. H. Allison, of the Central Alabama Conference, moved the adoption of the first section. Carried.

Rev. C. F. Flipper, of the New Jersey Conference, moved the adoption of the section providing Sunday School Institutes and the same was adopted.

Rev. C. S. Williams, of the Indiana Conference, moved to adopt the section recommending that the Bishops travel through their Districts. Carried.

A second report was read and put upon its passage. The first section of the same was adopted by motion of Rev. S. L. Birt, of the Chicago Conference. The second by motion of Rev. C. L. Williams, of the North Georgia Conference; the third by motion of Rev. A. D. Avery, of the Western North Carolina Conference; the fourth section was adopted by motion of Rev. W. A. Smith, of the West Tennessee Conference. Section 5 was adopted by motion of Rev. M. B. McPherson, of the South Carolina Conference. Section 6, by motion of Rev. S. M. Gibbs, of the Middle South Florida Conference; Section 7 by Rev. J. W. Hall, of the West Kentucky Conference; Section 8 by Rev. I. G. Glass, of the South Georgia Conference. Rev. W. T. Strong, of the North Mississippi Conference moved that the report be adopted as a whole and the motion prevailed.

The Special Committee on the Five Million Dollar Drive reported and by motion of Rev. H. H. Buckingham, of the North-east Mississippi Conference, the same was adopted.

Bishop John Hurst moved that the Council of Bishops be authorized to communicate with the Inter-Church World Movement as to whether or not we will co-operate with them. The motion prevailed.

Rev. J. F. Griffin, of the Kansas Conference, offered a resolution making active Chaplains in the United States Army, members of the General Conference. The resolution was adopted.

Rev. W. H. Mixon, of the North Alabama Conference, offered a resolution creating a Men's Missionary Movement, which on motion of Bishop John Hurst, was adopted. (See resolution.)

At this point of proceedings, Bishop J. M. Conner yielded the chair to Bishop W. W. Beckett.

The Committee on Temporal Economy submitted its report. Sec. 1 was adopted by motion of Rev. P. W. Rodgers, of the Louisiana Conference; Sec. 2 by motion of Rev. W. A. Smith, of the West Tennessee Conference; Sec. 3 by motion of Rev. J. A. Lindsay, of the Atlanta Conference. Bro. J. L. Mitchell, of the New York Conference moved to amend Sec. 4. Prof. Jno. R. Hawkins, Financial Secretary, moved to table the section and the motion prevailed. Sec. 5 was adopted by motion of Rev. F. R. Sims, of the South Georgia Conference. Sec. 6 was read. Rev. H. Y. Tookes, of the Florida Conference moved to adopt. Bishop W. H. Heard moved as an amendment that \$200.00 be added to the Pastor's Salary, both married and single and the motion prevailed as amended. Sec. 7 was read and Bishop John Hurst moved its adoption with the amendment that Edward Waters and Shorter be paid the same as Morris Brown and the amendment prevailed. Sec. 8 was adopted by motion of Rev. M. R. Dixon of the Mississippi Conference. Sec. 9 by motion of Rev. T. L. Scott, of the Chicago Conference. Bishop Beckett yielded the chair to Bishop I. N. Ross.

Rev. J. C. Caldwell moved that the *Southern Christian Recorder* be given \$500.00 for white paper and the motion carried.

Sec. 10 was read. Rev. S. L. Greene, President of Shorter College arose to a question of privilege. Bishop Ross ruled that the General Conference does not legislate for colleges and was sustained.

Sec. 11 was read, and motions were made making the following additions: Bethel, Tallahassee, Fla., \$2,500; St. John, Indianapolis, Ind., \$1,500. Bishop Wm. D. Chappelle made the point of order that this was a reflection on the Church Extension Department, and moved to strike out the motions made, and the motion to strike out carried.

Rev. P. W. Rodgers, of the Louisiana Conference, moved to adopt the report as a whole as amended, and the motion prevailed.

At this point Bishop Ross yielded the chair to Bishop Wm. D. Johnson.

Bishop Johnson thanked the General Conference for his elevation, and pledged his faithfulness to the cause.

Rev. R. E. Wilson, of the Chicago Conference, moved that the Chicago Conference be authorized to organize another Conference. The motion prevailed.

The Committee on Revision reported. Sec. 1 was adopted by motion of Rev. T. S. J. Pendleton, of the East Mississippi Conference; Sec. 2, by motion of Rev. G. W. Robinson, of the West Kentucky Conference. Sec. 3 was read. Rev. R. R. Wright, jr., moved to lay on the table. The motion was lost, and the section adopted as read. Sec. 4 was adopted by motion of Rev. I. G. Glass, of the South Georgia Conference. Sec. 5 was read. Rev. M. R. Dixon, of the Mississippi Conference moved to adopt. Prof. Ira T. Bryant, spoke to the motion, after which it passed.

Chaplain O. J. W. Scott was introduced, and made a few remarks.

By motion of Rev. E. H. Coit, of the South Carolina Conference, the following were elected as the General Conference Commission: Bishops J. Albert Johnson, W. D. Johnson and J. M. Conner, Revs. E. H. Coit, John Harmon, E. J. Howard, J. I. Lowe and C. M. Tanner; Brothers H. R. Baranco, R. R. Williams and John J. Richardson.

By motion, the Committee on Revision was constituted, the Compilation Committee with the Chairman of the Publication Board as Chairman, and the General Conference Secretary as Secretary with Rev. R. S. Jenkins. The motion carried.

Bishop John Hurst, Secretary of the Bishops' Council, read the composition of the General Boards. (See list.)

Rev. H. W. Jamieson, of the Illinois Conference, moved its confirmation, and the motion carried.

Rev. M. F. Sydes, of the New England Conference, led in singing, "I will guide thee with mine eye"

Bishop W. D. Johnson yielded the chair to Bishop W. T. Vernon. Bishop Vernon presented his mother to the General Conference.

Rev. R. L. Pope, of the Colorado Conference, speaking for the General Conference Secretaries, presented Bishop W. D. Johnson with a silver loving cup. Bishop Johnson acknowledged receipt of same.

The Committee on Missionary Department reported. Rev. E. D. Williams of the Louisiana Conference moved to adopt. Brother W. O. Tyler, of the California Conference, moved as an amendment that so much as referred to West and South Africa as Districts be stricken. The amendment prevailed.

A Resolution of Thanks to the Press was offered by Rev. R. A. Grant, of the East Florida Conference.

Rev. C. E. Stewart, offered a resolution pertaining to our Hymnal, which was adopted by motion of Rev. J. C. Beckett, of the Philadelphia Conference.

Rev. J. F. Williams, of the Central Texas Conference, moved that the rules be suspended, and that Rev. J. B. Butler be elected Connec-tional Evangelist. The motion carried.

Rev. John Harmon, of the Augusta Georgia Conference offered a resolution on Ministerial Efficiency, which was adopted.

Bishop H. B. Parks moved that the Educational Money raised by the California Conference be retained by the same. The motion prevailed.

The Committee on Sabbath Observance reported, and by motion of Rev. W. C. Kelley, the same was adopted.

At this point the chair was yielded to Bishop W. A. Fountain.

The Committee on Plans of Church Buildings reported. Rev. N. W. Coleman, of the East Arkansas Conference moved to adopt and the motion prevailed.

Dean G. F. Woodson moved to extend the time from 4 to 6. The motion was lost by a vote of 58 for, and 80 against.

Rev. S. J. Johnson, of the Southwest Texas Conference offered a resolution, providing that the Missionary Department give attention to Mexico. By motion of Rev. S. D. Butler, of the Texas Conference, the resolution was adopted.

Rev. W. P. Q. Byrd of Mississippi offered a Resolution of Appreciation of the work of Rev. W. H. Braxton in the State of Mississippi, in behalf of the race, which was adopted.

Rev. H. Y. Arnett, of the Philadelphia Conference, moved that the General Conference take a recess until 3:45 p. m., and the motion prevailed. Recess was taken.

AFTERNOON

Recess ended, Bishop B. F. Lee, presiding, sounded the gavel calling the General Conference to order.

Bishop H. B. Parks announced and lined hymn No. 288, "Go forth ye heralds in my Name." Prayer was offered by Bishop W. T. Vernon.

St. Luke 10th chapter, 1-20 verses were read as a Scripture lesson.

Bishop Evans Tyree led in singing "Come thou fount of every blessing."

The General Conference then adjourned *sine die*.

Benediction by Bishop B. F. Lee.

BISHOPS:

BENJAMIN FRANKLIN LEE,	EVANS TYREE,
CHARLES SPENCER SMITH,	LEVI JENKINS COPPIN,
HENRY BLANTON PARKS,	JOSEPH SIMEON FLIPPER,
JOHN ALBERT JOHNSON,	WILLIAM HENRY HEARD,
JOHN HURST,	WILLIAM DAVID CHAPPELLE,
JOSHUA HENRY JONES,	JAMES MAYER CONNER,
WILLIAM WESLEY BECKETT,	ISAAC NELSON ROSS,
WILLIAM DECKER JOHNSON,	ARCHIBALD JAMES CAREY,
WILLIAM SAMPSON BROOKS,	WILLIAM TECUMSEH VERNON,
WILLIAM ALFRED FOUNTAIN.	

SECRETARIES:

W. D. Johnson, R. S. Jenkins, R. B. Smith, T. James Williams, R. L. Pope, H. C. Beasley, E. H. Coit, J. T. Gibbons, M. F. Sydes, S. P. West, J. M. Wheeler, G. A. Gregg, E. Wittenberg, R. D. Brooks, J. B. Greene, Geo. D. Carnes, W. H. Davis, W. H. Bowen, W. Boyd Lawrence, W. A. Smith, S. M. Kirk, C. F. Billings, H. W. King, C. Nyambolo, J. H. L. Rhone, S. E. C. Lord, A. L. Brisbane, W. W. Allen.

IN MEMORIAM

Bishop Cornelius T. Shaffer, D. D.
Rev. John T. Jenifer, D. D.
Mrs. D. H. Butler,
Rev. F. L. Fleming,
Rev. J. O. Iverson, D. D.
Rev. J. Frank McDonald, D. D.
Rev. W. A. Pierce, D. D.
Rev. Wm. Singleton,
Rev. Alpheus P. Luckie,
Rev. A. J. Kershaw, D. D.
Rev. H. G. Knight,
Rev. B. H. Williams,
Rev. G. W. Porter,
Rev. M. J. James,
Rev. A. K. Wood, D. D.
Rev. H. H. Johnson, D. D.
Mrs. Amanda I. Flipper,
Prof. Hal M. Taylor,
Rev. A. S. Bailey, D. D.
Rev. John H. Dickerson,
Rev. Jno. M. Palmer, D. D.
Rev. A. B. B. Gibson, D. D.

Episcopal Address, 1920

To the Twenty-Sixth General Conference of the African Methodist Episcopal Church.

Dear Fathers and Brethren: Grace, Mercy and Truth from God, our Father and Jesus Christ, our Lord.

As followers of the Eternal God and Lord of hosts, elevated to the position of Bishops or Chief Pastors of the African Methodist Episcopal Church, we tender for your careful and deliberate thought and attention, this our Quadrennial Address.

We recognize in the beginning the righteous authority of the Supreme Head of the Church—Our Creator and Redeemer, in whom we “live and move and have our being.” Through the light manifested in his gracious truth; the guidance of his Holy Spirit; the control of his omnipotent power, we are here present today and show forth in our lives his loving-kindness, mercy and abundant grace. The church has been sustained, guided and blessed as never before through this quadrennium.

The solidarity of the church has been preserved, and especially the church of our choice and persuasion. Attacks have been made upon the church in general, because of the world-wide war. It was claimed by some that had the church been as influential as it should have been, there would have been no war, neither the great loss of life. The church does not and will not plead guilty to this charge. The church holds the oracles of God, which are as pure and holy today as ever; and the failure lies not in the church, but the departure of nations and their rulers from the teachings of the Holy Writ, which inevitably brings confusion and disaster.

The church today is the guardian and keeper of the established doctrines of Christianity, which have served as a chart to guide nations collectively and individually through this earthly wilderness of sin and woe; and wherever they have been strictly adhered to, and become a light unto their path and a lamp unto their feet, the highway of holiness has become the trodden path where both nations and individuals have found the blessings of God and the rewards that come to those who endure hardness as good soldiers of Jesus Christ.

Man's failure to live up to the standard set by Almighty God cannot lessen the influence of the church. While the influence of the church is never lessened, yet it is not always fully exerted; because like Cain, sin lies at the door, and God, notwithstanding his anger waxes hot against the sinner, "his hand," as Isaiah says, "is stretched out still."

The old, old truth that God has been offended because of man's sin and transgression of his Holy law, and that man has no power inherent in himself to save himself, still stands out in bold relief; and to come back to God and be in peace and fellowship with him, there must needs be first of all, a turning from sin by godly sorrow for sin, better known as repentance toward God; then faith in the efficacy of the atoning blood of Jesus Christ; whereupon the love of God is shed abroad in the heart by the power of the Holy Ghost, which is given unto us and which constitutes being born again, or being born from above and becoming a new creature in Christ Jesus. The old man with his old deeds is crucified, quickened from death in trespasses and sin, brought into newness of life; living not of, or by self, but as expressed by St. Paul, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.) The African Methodist Episcopal Church has established itself upon these truths and fully-realizes that other foundations can no man lay than that which is laid—Jesus Christ.

Men may reason along other lines, and philosophize upon new methods of salvation, and take to themselves the idea that such doctrine has outlived its day and time; but the church heeds none of these seductive ideas, neither will it permit this class to spoil the church through philosophy and vain deceit, after the traditions of men, after the rudiments of the world. The church will both rest and stand on the creed enunciated by St. Paul, "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16.)

We as the accredited representatives of the African Methodist Episcopal Church, from the four cardinal points of the earth, have assembled here in the strength and power of Jehovah, whose glory covers the heavens, and whose praise fills the earth—with our eyes upon the Sun of Righteousness, that lighteth every man that cometh into the world. We seek his guidance that in deliberate and mature thought and consideration, we may enact such legislation as will glorify God, lengthen the cords and strengthen the stakes of our beloved Zion, and map out a more progressive, wider, more intensive and extensive program for both home and foreign missionary work.

We beseech the Immortal, Invisible and All Wise God to so endow us with wisdom and foresight that we may lose sight of personal gain, ambition and selfishness, and enter in that broad altruistic spirit in prosecuting and furthering the work and business of this General Conference that the high-

est interest of the church and the glory of God may be safe-guarded by the soundest and wisest legislation that the wisdom of this assembled body is capable of enacting into positive and statutory law.

QUADRENNIAL EPICEDE.

Our Lamented Dead.

"Blessed are the dead which die in the Lord from hence forth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.)

The life in this world is probationary; we dwell, but do not abide here. We are on a journey passing through but one way and at one time. Life here is timal; the scenes and things among which we labor and wait are temporal. Imperfection is our condition, but we are traveling to a land of eternal light and joy, a perfect state and place where God our Father, immortal, invisible and unchangeable has prepared a home for the faithful, and a place where no inhabitant shall say, "I am sick."

Several of our brethren who were members of the last General Conference and their wives have crossed the River of Death. While here on earth they labored in the Master's vineyard were bright and shining lights, potent factors in the church, wielding an influence for good. They preached a gospel of salvation and their delivery of the Word of God turned many from darkness to light; but they have finished their course, run their race, kept the faith, and have won the crown of righteousness, which the Lord, the righteous Judge will give unto all them that love his appearing.

It is our Christian duty before beginning the work that lies before us in this Quadrennial Session to pause and make mention of our departed brethren who have been our yoke-fellows in the service and work of the Lord. They worshipped the same God, preached the same gospel, were established upon the same doctrine and have gone the same way that we shall pass; crossing the same stream that we shall cross, and shall in the future, accentuate their praise and that of the holy angels with our praises of the true and living God.

Their voices will no more be lifted up to preach the name of Jesus Christ; to sing the happy songs of Zion; to help us in framing legislation for the church. Therefore we should hold them in revered memory for the good that they have done; for the trials they bore; for the hardships they endured that the African Methodist Episcopal Church might wax stronger and stronger in the uplift of humanity and the glory of God.

The church should throw its arms of love and mercy, prayer and sustenance around those they loved so well who yet are in our midst, that they may know that the religion of the Lord Jesus Christ, as preached and professed by the church is not a theory but a living, practical, vital force, that feels each other's care; and that in the final consummation of all things, we may meet around the throne of God and make heaven vocal

with the hallelujahs to God the Father, God the Son, and God the Holy Ghost.

Those who have fallen asleep are as follows:

Mrs. D. H. Butler, 1916.

Rev. G. W. Porter, D. D., 1916.

Rev. F. L. Fleming, 1916.

Rev. M. J. James.

Rev. J. O. Iverson, D. D., October 22, 1917.

Rev. A. K. Wood, D. D., 1918.

Rev. J. Frank McDonald, D. D., November, 1918.

Rev. H. H. Johnson, D. D., 1918.

Rev. W. A. Pierce, D. D., 1918.

Mrs. Amanda I. Flipper, December 24, 1918.

Rev. Wm. Singleton, 1918.

Prof. Hal. M. Taylor, 1919.

Rev. Alpheus P. Luckie, Georgetown, Demerara, 1919.

Rev. John T. Jenifer, D. D., March 1919.

Bishop Cornelius T. Shaffer, D. D., March, 1919.

Rev. A. S. Bailey, D. D., 1919.

Rev. A. J. Kershaw.

Rev. John H. Dickerson.

Rev. H. G. Knight, 1920.

Rev. John M. Palmer, D. D.

HISTORICAL DEVELOPMENT.

History, in its shortest definition is a record of events, but history is more than a record of events; it is the record not only of events, but the influence of events upon the people and their civilization. In this light only can we see what really and truly may be called historical development.

That eventful day upon which Richard Allen and his few faithful followers arose from their knees in St. George's Methodist Episcopal Church in the city of Philadelphia and said, "We will trouble you no more," marked an epoch in the spiritual freedom of the Negro that has reverberated around the world, and touched the civilization of mankind as no other event has in the history of the Negro Race. It stamped indelibly upon the human brain, the manhood and womanhood of the Negro and his determination to serve—to worship God as a creature of God, without let or hinderance because of his color, race or condition. This act which thrilled the bosom of Richard Allen and his band of courageous adherents, born out of necessity and environments, resulted in the organization of a separate and distinct denomination known as the African Methodist Episcopal Church. This act gave birth to an event which became at once historical. Its development began by reason of its inherent qualities, and the objective obstacles that were thrown in their way intensified these qualities to the extent that they became a dynamic force that widened and extended their operations and influence

wherever the Negro heard its ministers proclaiming the Fatherhood of God and the brotherhood of man.

Development is the result of law, force and life; this is evident in the animal, vegetable and mineral kingdoms. God works by a continuity of law in the physical and spiritual worlds. Law is a rule of action and God everywhere in his works is shown that in every action there was a rule that governed the creation, shaping the activity of everything in his universe. Force is the power which he manifested in his operation in the growth or development from the beginning of things to their maturity. Life the vitality, the intangible essence, the incomprehensible entity that lies within and moves to action the body or organic substance that holds this life. If these facts are true in the lower order of animals in the animal kingdom, then they must be true and real in the higher order of animal creation, endowed with reason and intelligence who compose the spiritual body—the church, the pillar and ground of truth.

The African Methodist Episcopal Church, composed of such human beings in whom there is law, force and life—all of which are within constitute a body that must of necessity, because of such salient elements, go through a process of development; and since the development must come through the inherent forces housed in human beings, and since human beings, are not only the objects and subjects, but makers and authors of history—the great movements both secular and spiritual which they establish and foster must be historical. Thus we lay claim to the historical development of the African Methodist Episcopal Church.

The word "history" is of Greek origin, "*Historeo*" which means to learn by inquiry, to inquire of, question, to narrate what one has learned. And since Allen and the fathers learned by inquiry into God's word that God made of one blood all nations to dwell upon the face of the earth, and that God is no respecter of persons, and began to narrate these facts—these things form the very root of the word "history," give validity, truth and reality to the historical development of the African Methodist Episcopal Church. Thus we stand firmly on the very radical definition of the word—upon a foundation of our history as a church, that the storms of opposition and the floods of destruction cannot move or undermine.

The work accomplished, the standard set during each decade of the development of the African Methodist Episcopal Church, the spiritual power exerted upon thousands of human beings, the financial strides, the educational progress, the missionary movements, the larger program for racial development—all are events that history must record and give the African Methodist Episcopal Church the foremost position in religious leadership for the race; the originator and guardian of every propaganda for the rights, privileges and immunities of those who have so long been deprived of that which is guaranteed by the Constitution of the United States and the States thereof.

It becomes our highest privilege and indispensable duty to so mobilize our Christian forces that our development may increase with the march of

Christian civilization and the growth of succeeding ages, and thus render our achievements along all lines of moral, religious, financial and physical development the more historical that posterity may meditate with delight upon the work accomplished by their progenitors.

OUR EPISCOPACY.

There is now and have been differences of opinion as to the Episcopacy of the African Methodist Episcopal Church; this should not be. Any individual uniting with a Christian body or organization does so upon the expressed belief in its doctrines, rules, laws and regulations. As such he is to foster, uphold, sustain and defend those doctrines, rules, laws and regulations, or he is not in good and regular standing in the church.

These questions confront us: "Is the Bishopric as acknowledged and sustained by the African Methodist Episcopal Church, Presbyterial or Prelatical?" "Are the rights of the Bishopric conferred by election or ordination?" "Is the Bishopric a divine right, or did it arise out of the necessity of church government?"

It would take too much time and space to argue the synonymy of "Presbyter" and "Bishop," and to quote the authority of the early church Fathers; but suffice it to say that it is the consensus of opinion that they were one and the same so far as Ecclesiastical order is concerned, but the differentiation grew out of the functions attached to each. The Presbyters had the right to ordain and though the time came that the Bishop was the ruling or presiding presbyter, the right of ordination was never left wholly in the hands of the Bishop, but he was assisted by the other presbyters or elders.

The Bishopric did not belong to the Apostolic age, but to the sub-Apostolic age. The apostles were never known as Bishops, notwithstanding the claims by some church organizations, and upon this claim they have attempted to establish an uninterrupted line of ordination known as "Apostolic Succession or Historic Episcopate," and all others not in line with this belief are not considered a part of the true church, and all ministers ordained otherwise are not true ministers and have no right to officiate in the sacred ordinances of the church.

The Bishopric of the African Methodist Episcopal Church is not, and cannot be prelatical without subscribing to the belief of Apostolic Succession, which she most positively affirms cannot be accepted as true or biblical. She would acknowledge likewise three orders in the ministry and that each was divine, set forth and established by the Lord Jesus Christ in the organization of the church upon earth.

The preacher who passes his examination and is elected to the Deaconate or Eldership in the African Methodist Episcopal Church cannot, and does not exercise the rights of either upon the adoption of the report of the committee by the Annual Conference, because the Annual Conference recognizes both as an order, and he must await his ordination before he can officiate in the sacred ordinances of the church. Here it is plain that the church believes that rights are conferred by ordination and not election to the

Deaconate or Eldership. On the other hand the church not recognizing three ecclesiastical orders, looks upon the Bishopric as an office and rights are conferred by election and not ordination to the Bishopric. If the Bishopric in the African Methodist Episcopal Church were Prelatical the opposite would be true, but since the African Methodist Episcopal Church does not sustain the belief in Apostolic Succession, then it follows that she accepts the other, which is Presbyterian; and that is divine because the Bishop is an Elder in ecclesiastical order, and the Eldership being divine, makes the Bishopric divine as to order but human as to function. Therefore the Episcopacy of the African Methodist Episcopal Church is both divine and historical because the order of Elders or Presbyters is both divine and historical.

The House of Bishops of the Protestant Episcopal Church in 1886, laid down the following principles which the African Methodist Episcopal Church does not, and cannot hold as scriptural or historical:

FIRST—"That Bishops are by divine right a distinct order in the Christian ministry, higher than Presbyters and possess powers and authority not belonging to Presbyters as such.

SECOND—That Bishops are the successors of the Apostles and have as such the sole right to ordain to the Christian ministry.

THIRD—That no ministry lacking such ordination is valid, and that the ordinances of religion administered by any one not thus ordained are unavailing as means of divine grace.

In opposition to these principles Jerome says:

"A Presbyter is the same as a Bishop, and before dissensions were introduced in religion by the instigation of the devil and it was among the people, 'I am of Paul, I am of Apollos and I of Cephas,' churches were governed by a common council of Presbyters, but because at that time they called the same persons Bishops whom they called Presbyters, therefore the Apostles speak of Bishops or Presbyters indifferently. Therefore as we have shown Presbyters were the same as Bishops, but by degrees, that the plants of dissension might be rooted up, all responsibility was transferred to one person; therefore, as Presbyters know that it is by the custom of the church that they are to be subject to him who is placed over them, so let the Bishops know that they are above Presbyters rather by custom than by divine appointment."

Field, in his treatise on the church in 1606 says: "The power of ecclesiastical or sacred order, that is, the power and authority to intermeddle with things pertaining to the service of God, is equal and the same in all those whom we call Presbyters, only for order sake and the preservation of peace there is a limitation of the use and the exercise of the same; whereby it is most evident that wherein a Bishop excelleth a Presbyter is not a distinct power of order but an eminence and dignity only, specially yielded to one above all the rest of the same rank for order sake and to preserve the unity and peace of the church."

John Wesley, himself wrote in 1756, the following:

“As to my own judgment, I still believe the Episcopal form of church government to be Scriptural and apostolical, I mean, well agreeing with the practice and writings of the Apostles; but that it is prescribed in Scripture I do not believe. This opinion which I once zealously espoused I have been heartily ashamed of ever since I read Bishop Stillingfleets’ *Irenicon*. I think that he has unanswerably proved that neither Christ nor his Apostles prescribed any particular form of church government, and that the plea of divine right for diocesan episcopacy was never heard of in the primitive church.”

We could multiply authoritative statements on this subject, but suffice it to say that the Episcopacy of the African Methodist Episcopal Church is Presbyterian and is both scriptural, valid and that those ordained by her Episcopacy are true ministers and have the right and authority to administer in the sacred ordinances of the Christian church.

Ministerial Preparedness.

It is a fact of record, notwithstanding there were many in the church in its early history who were opposed to education, that the church was committed to the cause of Christian education and especially her ministry.

The knowledge of God and his word is an evident requirement in order to deliver his message to the people. God said to Joshua, “The book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein, for thou shalt make thy way prosperous and then thou shalt have good success.”

The book of Leviticus was the sacrificial curriculum of the Priests and as they conformed strictly to God’s direction the people were blessed.

Malachi expresses very forcibly and succinctly ministerial efficiency when he said, “The Priests’ lips should keep knowledge and they should seek the law at his mouth, for he is the messenger of the Lord of hosts.” God is not a God of ignorance and he no longer winks at ignorance as he has in times past.

Preparedness or efficiency is demanded more and more in the governmental, industrial, commercial world and these are timal, which must pass with the end of the world. How much more then must the man of God be prepared who must deal with eternal interests of immortal souls?

The perpetuation, expansion and growth of the church depend upon a ministry fully prepared and ably equipped to meet the issues of the day; instruct and hold the educated minds to the pew, and lead them from height to height of the glory of God and the fullness of the blessings that will come with the final consummation of all things.

The church has quibbled and halted too long on sectional ideas and waiting for an agreement to abolish some of the Theological Departments connected with our various colleges and universities, and nothing substantial has been accomplished toward a broad culture and training of ministers to fill the pul-

pits of the African Methodist Episcopal Church. The struggle for the mastery in the religious fields is on and there is "no man's land" lying between the forces of church and the world. It is now the imperative duty of the church to arise and "go over the top" and conquer the opposing forces and regardless of section, establish two great Theological Seminaries in those centers most easily accessible to the greatest number. Equip them with the necessary outfit both as to men and material, that will give to African Methodism, strong and well equipped men, so that when people shall walk around our Zion and mark her bulwarks, they will see that giants intellectually and religiously guard the interest of the church, and that they are such men as God will be pleased to work in and through for his glory and the salvation of the souls of men.

In the establishment of these two Theological Seminaries we do not plead for a discontinuance of those departments connected with some of our schools; let them remain, but make the two strong centers for Biblical Research and the fullest and best training possible for the minister who bears upon his heart the necessity of preaching the gospel.

The African Methodist Episcopal Church cannot lead the van of the racial religious world with poorly prepared leaders; she must have the best. They must prove their sufficiency and efficiency by their works. They must draw the people by the power of the gospel which they preach, and to do these things, their preparation must be such as to both command and demand the respect and attention of the community in which they are appointed to serve.

On to higher heights and greater mental, moral and spiritual development must be the slogan of the African Methodist Episcopal Church. Great minds occupy the pews today, and greater minds will occupy them tomorrow and the minds in the pulpit must not only measure up to, but must at times tower above the minds of the pew. Onward educationally, forward morally, upward spiritually, until everywhere the African Methodist Episcopal Church shall be known by the strength of its pulpit.

Bishops' Absolute Power in Appointments.

The Discipline of the African Methodist Episcopal Church, page 205' chapter seven, section third says, speaking of the duties of the Presiding Bishops: "He shall preside in all the conferences, fix in conjunction with the Presiding Elders, all the appointments of the traveling preachers at the Annual Conferences." This has given rise in some quarters to the belief that the Bishop under no circumstances can make an appointment without the recommendation of the Presiding Elders. The Bishops are not, and cannot be above advice, but it should be discretionary with the Bishops and not a law requiring them to have the counsel of the Presiding Elders, for it is subversive of the vested rights of the Bishopric and the fundamental law of Methodism. It partially nullifies the second restrictive rule, which says: "The General Conference shall not alter any rule of government to the effect

of doing away with the Episcopacy or General Superintendency." This not only refers to the Episcopacy or General Superintendency, *per se*, but every right, prerogative, privilege, power and authority vested in this Episcopacy or General Superintendency.

The basic law as to the Bishopric is the same in all branches of Episcopal Methodism. The General Conference of the Methodist Episcopal Church in 1792, declared that the Bishops, and the Bishops alone should make the appointments. In after years however, the question arose again in the form of transferring the appointment of the Presiding Elders and preachers to the Annual Conference, but a quietus was again placed upon such a method by adhering strictly to the vested rights of the Bishopric, and Bishop McKendree delivered the following opinion which stands today as the bulwark of Methodism touching the Bishopric. Said he, "Take this prerogative from the Bishops and there will remain with them no power by which they can over see the work, or officially manage the administration; therefore the General Conference must in justice, release them from their responsibilities as Bishops; but such a change in the government would deprive the General Conference of an important, perhaps an essential part of their authority, and put it out of their power to enforce and carry our system of rules into effect. This will appear from the peculiar relation between the Bishop and the General Conference, or the connection between making our rules and enforcing them."

The Bishops are chosen by the General Conference and are the repositories of executive power; are held responsible as overseers of the whole charge. By calling upon them, the administration in every part of the work may be brought under the inspection and control of the General Conference; but if the power of superintending the work were taken from the Bishops, they must be released from the responsibility. And if they should be released there would be no person or persons accountable to the General Conference for the administration, and consequently the connection between making rules and enforcing them would be dissolved.

The legislative body would then have no control over the executive, no power to enforce their rules or law. The several Annual Conferences are under control of the General Rules, enforced by responsible superintendents so that if a preacher should depart from the Discipline or doctrine of the church, it is the Bishop's duty to correct, remove from office or bring him to trial according to the Discipline. Should an Annual Conference dissent from the doctrine or Discipline of the church, the Bishop should enter his protest and bring the case before the ensuing General Conference; should the Bishop join with the conference in such a departure, the next General Conference will call him to an account for it and by this medium, the General Conference takes cognizance of the acts of the Annual Conferences. So that while the Bishops serve as a center of union and harmony among the conferences, they, that is, the Annual Conferences become responsible to, and are brought under the inspection and control of the General Conference.

In this declaration is clearly shown the responsibility laid upon the Bishop-

ic; the serving as a connecting link between the law-making body and those where the laws are to be executed and enforced so that the administration of the affairs of the church may be properly regulated and in view of the fact that the Bishops are held accountable to the General Conference and they must pass morally, religiously and officially before the Episcopal Committee, they should have, as their vested rights declare, absolute power and authority in the making of appointments, and should not be hampered by a second party who is not held responsible by either the General Conference or the Episcopal Committee. They should seek advice and counsel only when necessary to the best interest of the church.

Church Constitution.

Every organized body must of necessity have a constitution expressing in terms a stable foundation as a basis or fundamental principle or principles that give life and zest to the organized body. A constitution is a system of fundamental laws that govern the organization, and in conformity to which all statutory laws are enacted, said constitution begins and preserves the solidarity of the whole and brings into harmonious relation the several parts that are common to the whole.

The church as an organic body must have certain basic laws or principles on which it is established and out of which must arise the declarations of its faith and doctrine, that must claim and demand the attention and fidelity of its devotees and adherents. The basic rules of Methodism in general form the system of fundamental laws of every branch of Methodism, and it is befitting that the African Methodist Episcopal Church should set forth what she believes to be the constitution upon which she rests as an organized body of Christian believers.

Since we have been in line with Methodism in general from its beginning, we believe the constitution of the African Methodist Episcopal Church should consist of: "The Articles of Religion," "Catechism of Faith," "The General Rules," "The Restrictive Rules." "The Composition of General and Annual Conference and Rules Governing these Bodies." These rules, or laws to be considered constitutional and all other rules or laws statutory.

Supreme Court of African Methodism.

The creation of a court known as the Supreme Court of African Methodism apparently, may be considered an innovation both in our church and Methodism in general; but from the broad viewpoint of the origin of the church and its development for now more than a hundred years, it is not an innovation nor a departure from the work of the fathers, but the outgrowth of what was inherent in the church when it was organized and had basic or fundamental laws, notwithstanding its necessity and utility may not have been observed or understood by the fathers.

Wherever there are basic laws, there is a constitution, and wherever there is legislation there must be statutory laws, and the existence of both will at

some time face the situation of the unconstitutionality of law and this necessitate some tribunal with the power and authority to pass upon it. . . . statutory law should conform to the constitution of the church, but since men are not perfect, they will, under stress of excitement and lack of mature deliberation, pass laws that re-act in their execution against the best interest of all concerned, and therefore, there should exist some authorized judicial body to pass upon the legality of such conference legislation either to sustain or declare unconstitutional, and for this purpose, if the African Methodist Episcopal Church sets apart its constitution and it has one even if it does not define it, there should be a Supreme Court of African Methodism, the composition of said court to be left to the wise and judicious action of the General Conference.

Should the General Conference in its judgment see that such a court would be unwise, then the Bishops should be given veto power to check harmful and hasty legislation, provided that a two-thirds vote of the General Conference shall be required to override the veto of the Bishops.

Conference Claimants.

Our conference claimants, superannuated preachers, widows and orphans deserve our most serious consideration, they should not be pleading for what belongs to them, but every claim that they have upon the church should be preferred claim. Their work and hardships in the ministerial life for the expansion and establishment of the church, give them a right to expect the care and sustenance of the church in their declining years.

The church can perform no greater service than to manifest the real practical side of Christianity in the support of those who have spent the most active part of their lives in proclaiming the Gospel, and gathering the financial means by which the church has been able to perpetuate its temporary existence, and wield a mighty and forceful influence, educationally, morally and religiously.

To protect and shield these veterans of the Cross is to glorify God, broaden the influence of the church, strengthen the feeble knees, and brighten the corner of aged heroes, whose feet have trodden the path of tribulation, climbed the mountains of opposition and by faith wrought wonderful work in the name of the Lord Jesus Christ.

It should be one of the chief aims of this General Conference to plan wisely for the future care of our conference claimants. To modify the present law will not be sufficient; nothing stable can be wrought that depends on a contingency. Our present law should remain, but an organized effort should be put in operation for the raising of at least a Million Dollars to be increased from time to time and permanently invested, that the interest accruing from this permanent fund from year to year may be sacredly set aside for the maintenance and support of our conference claimants. And when this shall have been accomplished, we can merge the present law into this permanent fund and obtain each year a greater revenue for this sacred purpose.

The Methodist Episcopal Church and the Protestant Episcopal Church have fully realized from their past experience and wisdom, that they with their numerical strength and wealth cannot meet the needs and wants of their claimants by yearly contribution from their churches; for like Pharaoh's dream, they have seen there will be lean years and fat years of contribution, and upon such a contingency the church cannot care as it should for its beneficiaries. If these powerful church organizations have seen the utility of meeting these preferred claims by only annual contributions from their members, we as a church should begin to examine our lack of ability to meet the support and maintenance of our beneficiaries, stop and take stock, and enter into a more vigorous and active program to raise a fund that will lessen the declining years of those who shall look with hope to the church in an hour when help will be a blessing both to the giver and the receiver.

As a rule we say that we have too many departments and General Officers. Be this as it may, this General Conference, if it does nothing else, should create a Bureau for Conference Claimants with a Secretary, to invest a fund to be created by this General Conference, the principal of which shall be a sacred treasure, never to be touched only as it is increased from year to year and invested for all future generations for the superannuated preachers, widows and orphans.

It is not our prerogative to say what form this needed legislation shall take, but we recommend that annually each church of a thousand members or more shall report to the Annual Conference not less than Fifteen Dollars, or more as the church shall feel the necessity of the object; each church of five hundred or more members, Ten Dollars; each church of two hundred or more members, Five Dollars; each church with less than two hundred members, Three Dollars; and all missions, One Dollar. Each Sunday School with more than three hundred pupils, Five Dollars; each Sunday School with more than one hundred pupils, Three Dollars, and all Sunday Schools under one hundred pupils, One Dollar. Each and every League, One Dollar. Each and every minister of each Annual Conference, One Dollar. Two per cent of the eight per cent of the Dollar Money given to the Church Extension Society, and two per cent of the eight per cent of the Dollar Money given to the Missionary Society; this however to come out of the four per cent for some mission work in each Annual Conference.

This plan is only a suggestion from which we hope this General Conference can and will enact such legislation as will in the future give the needed help to our conference beneficiaries.

The Secretary should not be paid out of this fund but from the Financial Department. He should travel, preach and lecture and stir the church to the importance of the task, lay these claims before our wealthier members and solicit donations for this permanent and sacred fund.

Marriage.

Marriage is a divine institution and given to man because God saw that it was not good for man to be alone. This institution came into existence in

the time of man's innocency. It is God's method for the increase and perpetuity of the human race; for he enjoined upon our first parents to multiply and replenish the earth, and in this marriage is doubly beneficial. It not only replenishes the earth, but makes heaven resplendent with that number which no man could number.

The family, which is the unit of civilization, originates in marriage; and in proportion to the sacred regard for marriage, the civilization of man rises to a higher and more glorious stage, enriching and ennobling the lives of all who are under its holy and beneficent influence.

Marriage is regarded as a contract, but none have been able to find the class to which it belongs. This is however the legal side; but it is more, for marriage is the moral, legal and physical union of one man and one woman, a relation that is honorable among all men, sanctioned and blessed of God, and should be entered into after the most mature deliberation and forethought, for each takes the other for better or for worse. This union endows each with the highest and most far-reaching benefits of sex-knowledge, and the intent of the Almighty in the propagation of offspring.

The church, with God our Father, the Founder of this holy institution of matrimony, must voice the purpose of God by its sanction of this moral, legal and physical union; that the human race may be increased, the foundation of the family laid; the unit of civilization made strong—that in the component units that make up civilization, the world may be blessed, God may be glorified and in the end, the innumerable hosts of heaven may magnify and laud the God who gave to man an institution, that when rightly regarded, he can find in it happiness here and from it obtain a higher spiritual idea of the union of Christ and his church.

Marriage can reach its sublimest and holiest object only when there is one moral standard for both men and women, and this the church should insist upon. It has the right to take this attitude because the eternal God by his institution of it, gave it the sacredness attached to it, and did not differentiate between the chastity and morality of the sexes. Every interest of the human family demands the highest ideals in this union so necessary to Christian civilization. The church can take no neutral ground, but must stand where God stands, and uphold all the requirements as laid down in the Holy Scriptures. The church is the pillar and ground of truth, and whatever of truth enshrines this holy institution of marriage must shine forth in its brightest rays wherever the church lifts up the banner of the lowly Nazarene.

Divorce.

Divorce, other than the regulation prescribed by God, is the direct violation of his injunction: "What therefore God hath joined together, let not man put asunder." The evil of divorce enters into the dissolution of the most sacred ties that bind man and woman together, not only for man's happiness but the perpetuity of the human family, the development of society and civilization. Whatever strikes at the root of the unit of human

Progress mars the fabric of human society, destroys the culture, refinement and moral beauty of the marriage state.

Divorce threatens the well being of children, casts a gloom over their young lives, and overshadows them with the clouds of adversity, that the passing years never fully disperse. It creates in their young hearts hatred and distrust either as it effects the mother or the father, and in this way to some extent nullifies the commandment of God: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God hath given thee." This of itself is one of the saddest commentaries that can be written upon divorce.

The evil of divorce is too prevalent today among the civilized and Christian nations of the earth. It is working untold havoc in the destruction of all that should be sacred, uplifting and inspiring to those who have entered into the holy precincts of that institution which God has designed for the blessings of mankind, and stand out as the sublimest symbol of the union between Christ and his church upon earth, and the beauty and glory of the church in its triumphant state.

The church has this evil to combat not only among the laity, but its ministry; and here the church should assume an unchangeable and determined attitude, declaring most positively, especially among its ministry, that no divorce shall receive its sanction, but that for which God himself hath said the bands of matrimony may be dissolved, no neutral ground should be occupied. No minister should be allowed to officiate in the pulpits of the African Methodist Episcopal Church who has two living wives. The doors should be barred so closely that such cannot enter, and opened wide enough to thrust into outer darkness the one who would dare to blacken the robe of the ministry with such a crime against God and human society.

The church cannot look upon divorce other than God, who has set forth the only cause for which it can be recognized. To do so, is to dishonor God, discard His sacred Word, besmirch the holiest institution upon the earth and cover the only unerring light that man possesses to guide him through this wilderness of sin and woe.

The church must gather her forces against this mighty peril; dethrone and destroy this monster of iniquity, and instill into the minds and hearts of all human beings that God's law is to be honored, respected and become the supreme rule and guide for the life and conduct especially of all Christian people who have been turned from darkness into light, and have enlisted in the army of the Lord who hath said: "Be ye holy, as I am holy."

University Propaganda.

In presenting this University Propaganda, it has no reference to the standardization of our colleges and universities, or the strengthening of their curricula or financial endowment. We have looked upon a university as a place with a certain number of professors; a curriculum with a prescribed

standard and an endowment fund of so many dollars. This idea of a university meets the needs and wants of the present age. A university should embrace all these and more, especially as it relates to a race that is everywhere spoken against, and has been and is now striving for the full enjoyment of all rights, privileges and immunities guaranteed by the Constitution of the United States thereof.

A university must be a designated place where only young men and women receive instruction in the liberal arts and sciences where men are turned out to enter into the professional walks of life. A university should have spiritual life adapted to the race or people who sustain and perpetuate it.

Ben Zion Mossinsohn of the Hebrew University at Jerusalem, gives the definition: "A university bears in its name the idea of a universal forum—expression for the soul of a people." That is, a university should be the place of all, where a people should send forth to the world not only the best that enters into the very life and existence of that people; but the wrongs and grievances that hinder and retard the real and full development of the life and existence of that people—with the idea of removing every wrong and grievance, that people may come into their own and be wholly unhampered in the race of life, so as to reach not only the highest standard of civilization but enjoy in common with all other races the rights of said civilization. To do this, the African Methodist Episcopal Church should found and begin a University Propaganda or Bureau of Research and Information—that is, set apart such a Bureau with a competent head; enter into research for information of what the Negro has accomplished in the past; his relation to the governments of that age; his contribution to their development; what he has accomplished in this newer era of civilization; the wrongs he suffers—an appeal made to the reason of civilized man to lift the handicaps that tie him down to certain prescribed conditions.

To do this, there must be the establishment of a great printing department by the church, where thousands of pamphlets can be printed, containing the contents of this research, and distributed to all libraries throughout the world, governors of all states, to all church denominations and city officials everywhere that the public mind may be more enlightened on the past and present of the Negro, and thus awaken the public conscience, for it is asleep. By this great universal forum, we can mould and shape a more favorable sentiment for the Negro, and in the establishment of this University Propaganda we can build a race library that will become a mecca for the literati of all races.

No sectionalism should enter into this setting apart a universal forum for the expression of the soul of the Negro. Wilberforce University, being not only the oldest of the schools of the African Methodist Episcopal Church but of the race, should be the designated place for this University Propaganda or Bureau of Research and Universal Information.

Organic Union.

When our Saviour said: "And other sheep I have which are not of this fold, them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." He spoke of the Gentiles and the Jews becoming one universal church with Christ as the head, and this is the object of Christianity—to bring all of the believers in God into one communion and fellowship. In that memorable prayer in which he prayed: "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are one," he did not refer to any federation or simply oneness in aim and purpose, but one in all that goes to make up the Christian church in membership; and that holy union that characterized the Father and the Son. The Father and the Son are one in person, one in belief, one in the final consummation of all things; and since the Father and the Son have never been divided in the methods and plans for the redemption of the world, it is God's purpose that the church on earth should not be separated into denominations. The church is not built upon the diversity of the opinions of men, but upon the one simple belief that Jesus Christ is the Son of God, and other foundations can no man lay than that which is laid—Jesus Christ.

If there is but one foundation and only one, then only one church can be built on this foundation. It is as true as the theorem in Geometry: "From a given point in a straight line one perpendicular can be drawn and only one."

To fulfill the purpose of Christianity and meet the requirements of God our Father, there should be but one church and organic union opens the way for this one great movement launched by the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church of America.

This organic union will strengthen the spiritual, moral, intellectual and physical forces of the church whereby it can and will exert a greater influence in the salvation of man, and eliminate the rivalry and ambitious feeling of each separate organization.

The energy and power of the oneness of such a Christian organic body will attract and hold the attention of human governments as never before, and impress them more and more with the potent influence of Christianity in shaping and moulding human civilization.

The united resources of such an organic body will be more beneficial to its own inherent interests, and the better prepare it to increase those resources from within and without; thereby enriching the body with means for the establishment of greater literary institutions and Theological Seminaries for the dissemination of knowledge among the laity, and the efficiency of an able and stronger ministry to preach a gospel of power, whereby the masses will be more largely touched and brought into the one fold of both Christ and Methodism.

Organic union will enable this united body of Christian workers to map out and prosecute a larger, more progressive and aggressive program of

missionary work and endeavor both in home and foreign fields. The heather cannot fully understand how we are Christians and yet in separate denominations, preaching the same gospel. He feels that if we are Christians we are brothers, and if we are brothers we should be one church, under one name. Organic union then in the removal of these obstacles, will give the church greater prestige and influence in foreign missionary work.

Organic union however, cannot come in a few days or months; it must come through the process of an educational campaign, careful deliberation, mature consideration and prayerful devotion on the part of the Bishops, General Officers, leading ministers and laymen of each church until it reaches every minister and the humblest layman in each separate denomination.

We pray, as our Saviour prayed, that we may be one, as he and his Father were one.

Equal Rights for Women in the Church, Ministry Excepted.

The progressive march of civilization is placing woman upon a higher plane, both in the civil and national governments, thereby recognizing her fitness and efficiency in dealing with the political nature and management of said governments. The acumen displayed by woman as she advances to these higher and greater rights and privileges, bars the oft repeated phrase of "The weakness of woman." If the political powers have advanced to the point of the discovery of her ability, and qualification to share with man the weighty and intricate problems of the principles of finance, economy, law and jurisprudence, it is equally befitting that she should be on a parity with man in Ecclesiastical governments, and should be coordinate with him in its rights, privileges and immunities. Too long has woman been looked upon as inferior to man because of sex, and restricted to certain limitations in Church and State. Her condition in heathen countries has kept her in a servile and subordinate position, but Christianity, wherever it has prevailed and exercised its potency, has lifted woman to her proper sphere, and made her a factor of no mean influence in shaping and moulding the human race, and as a mother, she has, and can manifest more love for the uplift and betterment of her offspring than any other human being, and in this element she shines with an unsurpassed brilliancy, which should both command and demand the recognition of man in every avenue of political or Ecclesiastical government.

Man has qualified woman's sphere of activity by his own "*Ipse dixit*," and not by any expressed will or command of Almighty God. When the Eternal God created our first parents, He said: "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth." Here God includes woman in the exercise of dominion, supreme authority over all animals and the whole earth. Man here is used in the generic sense, and this is evident, for after he says: "Let us make man in our image, after

our likeness," He also says: "Let *them*, that is, both man and woman have dominion." If God, who knows all things and sees all things from the beginning to the end, can invest both man and woman with such supreme power over the earth and all things therein, what reason can be, in the absence of the expressed will or command of God, for limiting the rights and activity of woman in the church?

Woman enters the church upon all the conditions and obligations of the man, and is subject to all the taxation required by the law of the church, and in bearing these, with limitations, she has the same right to say to the church, what the original thirteen colonies of America said to King George of England, that "Taxation without representation is tyranny." Therefore we recommend that this General Conference of the enlightened Twentieth Century in body assembled, pass an act removing every word or phrase that relates to sex, the ministry excepted, and that woman be given the right to be Stewards, Trustees, Delegates to District Conferences, Annual Conferences, Electoral Colleges and General Conferences, with equal rights and privileges with man.

The right to sit in Annual and General Conferences involves a constitutional question, and should this General Conference pass said act, it shall be submitted to the ensuing Annual Conferences of the entire connection for ratification or disapproval, and the vote of each Annual Conference shall be forwarded to the Secretary of the Bishops' Council immediately upon its adjournment. The Secretary of the Bishops' Council shall then report to the next General Conference and after the canvass of the vote, if it is found that the said three-fourths of the Annual Conferences have ratified said act, the General Conference shall immediately declare said act legal and operative.

Mob Violence.

The various forms of governments that have existed and that now exist in the world, have been constituted to safeguard both personal and property rights of those who are its citizens or subjects, certain fixed laws and statutes have been enacted to adjust legally all differences, and punish all infractions of said laws and statutes. The highest function that can be performed by any government is the protection of life and property; this gives stability to the government and security to its citizens or subjects in the pursuit of life, liberty and happiness. The fact that: "The powers that be are ordained of God," proves that man needs constituted authority to order aright his dealings with his fellowman. Nothing substantiates this more than that God himself is our Sovereign Ruler, and exercises over all His Moral government with moral laws, defining our duties to God and to man. The subversion of municipal, civil, or national government not only weakens its power, but also leaves its citizens defenseless, and a prey to the wickedness and violence of those who stand in defiance of law and order.

Mob violence is the most destructive agent that confronts the civilization of man today, and wherever it holds sway, it dishonors the highest principles of justice, prostrates law in the dust of humiliation, decries every exalted vestige of jurisprudence, decimates the security and sanctity of the Courts of legal procedure, swathes in shame and disgrace the holiest attributes of righteousness and sweeps hellward the intent and purpose of the Almighty in the betterment and elevation of the human family, and robes in blackest darkness the injunction to "Love one another as I have loved you." Hideous and heinous to the vigintillionth degree is mob violence, that knows no restraint, no reason, and in fire and blood destroys life and property with impunity.

The Bishops, Ministers and Laity of the African Methodist Episcopal Church have never, and neither can, nor will condone crime in any person of any race or color, and they register most pronouncedly their condemnation of the forcible violation of the chastity of womanhood of every race. But at the same time, the African Methodist Episcopal Church equally marshals every fiber of its Christian manhood, and all its moral and intellectual strength, against the burning, mutilating, or lynching of any human being of any race by mob violence. It stands positively, manfully, determinedly, unconquerably, fixedly and decisively for law and order, and the prosecution of all criminals according to the statutory law as enacted by the legislative bodies of every state. We protest in the name of God and the laudable principles of justice against any and every act of mob violence as a punishment for crime, and appeal to the Christian conscience of this country to rise to the exalted plane of liberty, justice, right, and the elements that constitute stable and established government, and protect every citizen, regardless of race, color or previous condition of servitude, in every right, privilege and immunity guaranteed by the Constitution of the United States of America and the states thereof.

Disfranchisement.

Disfranchisement is the withdrawal, either by force or legal enactments, of the right to vote in election. Such a procedure deprives a citizen of the privilege of sharing in the choice of those who shall exercise authority in either municipal, civil or national governments, and the passage of laws by which a citizen shall be governed or punished. Such discrimination sanctioned by law is a crime whose enormity is indescribable in the most inelegant expressions possible in the English language. It transcends the bounds of satanic ruffianism, and paints the cheeks of justice so cadaverously, that a microscopic observation would fail to recognize any trace or suspicion of its having entered into the appearance of the slightest shade or tint of any form of established government. It is a crime against personal liberty, it sanctions the right of the preferred class over that of the common people, it recognizes the superiority of one race, because of color, over that of others who are not of a similar color. It overturns and abrogates the truth; "That

God made of one blood all nations to dwell upon the face of earth." Such a condition will breed discontent, injustice and danger to the peace and harmony of good government.

Disfranchisement is due to the baneful doctrine of States Rights and the indifference of the national government to enforce the amendments to the Constitution of the United States, thereby making a part of its citizens subservient to laws based upon prejudice, especially in the Southern Section of our country, where white is supreme and black is the badge of "the hewer of wood and drawer of water."

No citizen can protect his life and property without the elective franchise and this accounts for much of the oppression and suppression of the Negro in this supposed "Land of the free and the home of the brave." This government can never be free, with a portion of its citizens enfranchised and a portion disfranchised; it can never be a great world power, as long as it takes a larger number of votes to elect across the Mason and Dixon line, than it does on the lower side, and yet the disfranchised are counted in the basis of representation.

As dark as the picture is, and as horrible as the situation appears, the Negro, if he will place every boy in school at the age of six and keep him there until his majority, can and will wipe every disfranchisement law from the statute books of every Southern State. Then let every Negro lift his voice for a progressive and aggressive campaign of education, and strike the blow that will make him free, measuring up to every requirement that makes a man "a man for a' that and a' that."

Social Diseases.

Prudery, most frequently a co-adjutor with ignorance, has long darkened the mind and poisoned the conscience of humanity against the consideration and prevention of social disease, thereby undermining the moral foundation of society, and leaving in its wake ruined lives, shattered physical wrecks and subjects for insane asylums; but constant and aggressive agitation by some of the most determined and enlightened minds of the Medical Fraternity, has succeeded in relegating prudery to its deserved haunts, and bringing to the forefront the awakened intelligence and moral consciousness of the nation, until the Congress of the United States passed a law creating the Inter-Department Social Hygiene Board, and establishing a Division of Social Diseases in the Public Health Service, appropriating more than a Million Dollars to be divided pro rata among the states, provided they pass a law requiring the reporting of all social diseases. Forty-four of the forty-five states have enacted such a law, or a State Board of Health regulations having the effect of law. This makes progress in the betterment and salvation of the individuals who compose our social fabric and bespeaks for our civilization more sound minds in more sound bodies, strengthening mentally, physically and morally not only the present generation, but our posterity.

No one thing more than the drafting of the young men of our nation for the World-Wide War, revealed the alarming condition due to social diseases, and to be physically fit for the hardships of this titanic struggle, it was clearly demonstrated that social disease would have to be eliminated.

In this a greater impetus has been given to preventive prophylaxis, than curative therapeutics, in order that the health of the individuals of the nation may be safeguarded and the sanctity of marriage preserved, thereby giving offsprings with healthful and sound beginnings, so as to produce both men and women of physical and mental and moral fitness. It is one of the highest functions of government, in the words of another, that the liberty of none can be paramount to the interest of the general community. Any one who so conducts himself as to become a menace to the public health has reached the point where his individual liberty cannot count, therefore the infectiousness of social diseases must be stamped out in the individual, in order to secure and perpetuate the public health of society. It is Dr. Exner of medical prominence, who says: "That the greatest evil to society results from the shattered ideals, lowered standards, sensualized minds and perverted practices which are brought into home life and society." To safeguard the home and society from these basic evils, we must not only abolish this disease, but we must not minimize, so far as possible, vice that spreads it.

Dr. Bowers, another medical expert says that the problem has never been solved, and that it has never been attacked, for the reason that it has always been confused with a moral issue, and ridding the world of social diseases is not a moral problem, but a practical problem in sanitation, and that social diseases can be stamped out as any other plague.

If the civil and national governments, sustained by the medical fraternity have discovered the alarming inroad of social diseases upon our social fabric, the church, as no other organization, because of its moral and spiritual teachings, should be aroused to the greatest and most strenuous endeavor, to aid in all the preventive measures to protect the health not only of the young men and women who come under its immediate influence, but go out into the highways and hedges and help to save those who have wandered from the path of rectitude, and bring them into the moral path of righteousness, moulding and establishing a more permanent Christian, as well as human society.

Social diseases not only involve a problem of practical sanitation, but a moral issue as well, for they have their origin in the violation of the moral law of God, given for the regulation of the life and conduct of every moral creature, subject to the moral government which the Almighty Sovereign exercises over every creature that lives and moves and has his being in God. The church being the repository of God's moral law, must face the problem of social disease, both as a practical hygienic and moral issue.

Technically speaking, a man or a woman can be moral without the religion of Jesus Christ, but none can have the religion of Jesus Christ without

being moral, therefore "Be ye holy as I am holy," must with no uncertain sound be the ever present slogan of the Christian church until holiness life shall permeate our social fabric and social purity shall be dominant in Church and State and each succeeding generation shall fully and wholly live up to the moral and spiritual law of God, our Father and Jesus Christ, our Redeemer.

Democracy.

Amid the strife, upheavals, carnage of war and other disastrous calamities, nothing has loomed up so largely and conspicuously as the spirit of Democracy, and yet in its practical results, nothing has been so misrepresented and caricatured as this same spirit of Democracy. Like Pharaoh's Egyptian years of plenty and famine, it has produced fat ears for the more favored race and lean ears for the more unfavored, giving us a condition the opposite of that for which the World-Wide War was fought and militarism has been conquered.

The freedom and self-determination of all races, was the burden of the appeal to arms, but the signing of the Armistice has brought almost everything of a destructive force, and not that of the constructive principles of Democracy. Even Bolshevism has invaded not only our country, but the very clime where armies met in mortal combat to insure the peace and tranquillity of the world.

In comparing Bolshevism and Democracy, General Stefanik has said that "Bolshevism is the negation of Democracy. Bolshevism speaks, shouts, howls; Democracy thinks, teaches, convinces. Bolshevism awakens the lowest instincts and desires; Democracy appeals to honor and conscience. Bolshevism steals the neighbor's fur coat; Democracy weaves an overcoat for all, even the poorest. Bolshevism gives to the people the torch and the dagger; Democracy, the hammer and the plough. Bolshevism throws its opponents in the sea, pulls them out of prison to beat them to death; Democracy ascertains evil to cure it, eventually punishes to correct it. Bolshevism sells souls for profits, and forms parties of bandits and sectionaries; Democracy gives advantage to all in accordance with right. Bolshevism means decay, misery, hunger; Democracy creates and is the foundation of normal life and well-being. Bolshevism is the blinding light of a rocket; Democracy, the glowing beam of salvation. Bolshevism is the enemy of mankind, and and we have to fight it. In this comparison our country falls far short of this glowing beam of salvation.

Abraham Lincoln described Democracy as a government of the people, by the people and for the people, and it may be reasonably and justly added, without regard to race or color or previous condition of servitude. Democracy, to be real and unadulterated, must give protection to life and property, equal justice in the courts, equal and the same accommodation on public carriers, the right to exercise the elective franchise and participate in the holding of office, and assist in the shaping of the government that lays the

burden of taxation upon all citizens of every race, and special privileges to none.

Although our country has preached and magnified Democracy to the nth degree, she is the most derelict in practicing its righteous principles toward the Negro. When she went to the aid of France, England, Belgium and Italy upon the blood-soaked fields of battle, once made famous by some of the greatest Generals and armies of the world, the Negro was drafted to fight for, defend and bear "Old Glory" along side the flags of the older nation, whose glory has gilded the pages of past history with illustrious achievements and amid rapid fire guns, bombs, grenades, deathdealing gas, zeppelins, aeroplanes and submarines. This same Negro, as a soldier, measured up to the military standard and discipline, fought, bled and died in some of the most hotly contested battles of the World-Wide War, assisting in breaking the Hindenburg line, and yet, upon the demobilization of the American Expeditionary Forces who have returned to their native land, Democracy closes the door of opportunity, and stands silently by, while lynching, mob violence and riots tell him in no unmistakable terms, that he is not included in the freedom and self-determination of races.

The Charlotte *North Carolina News* said: "It is the marvel of the South, as it ought to be the admiration of the whole United States, that when the colored man in the hard stages of the war through which we are beginning to pass, is being put to the test, he is measuring up to the full valuation of a citizen and a patriot. There has been nothing wanting about him; in every activity to which the mind of the country has been directed since it was committed by its great President, the Negro has fulfilled his obligation,"

The Louisville *Courier Journal* said: "It is not necessary to go farther than Latin-America to look for samples of capable Negro officers; there is no doubt about the courage of American Negroes as soldiers; there will be no doubt about the Negro candidates who have won commissions in the Officers' Reserve Camp at Des Moines. Officered by men of their own race, the Negro will experience an increase of pride. The Atlanta *Constitution* said "And if these things are taken into full consideration, and the proper spirit of tolerance and the proper decorum is manifested by both whites and Negroes, each race deporting itself according to the principles of reason, justice and moderation, Camp Gordon will turn out a complement of as fine colored troops as ever stood in uniform, and of which the South and the entire nation will be proud."

The Thomasville *Times Enterprise* said: "They are paying a debt, the world debt, with their blood. They are equal in military service, and the day is coming when they will work themselves into a position to demand and receive equal suffrage. When they do, the Negro problem will then have been settled."

Mrs. J. D. Hammonds of Georgia said: "The foremost races at last approach, as races the world of spirit, vision is coming to just opening eyes, a vision of human oneness, of human brotherhood, of World-wide obligation.

We could not see it before, we know what we did, all the old foundations of human life are being tested, that only the unshakable may remain. Justice and opportunity for all, that is the new world cry. Our ears are catching it, its answer stirs deeper in our souls, some new thing in us yearns for it, for those who have it not."

Prof. Branson of the University of North Carolina said: "The Negro problem will be settled upon no plane lower than the Ten Commandments and the Sermon on the Mount."

These expressions have the ring of true Democracy, and the Negro will accept of no solution other than the broadest, sanest, most reasonable and world-wide racial definition and practice, that is possible of the principles of Democracy.

Let us not be discouraged, let us not be despondent, let us not weaken in our conflict for justice and right, let us quit ourselves like men. The blood of the Negro of this country and the blood of the Negro soldiers who made the supreme sacrifice upon the battlefields, where Vicingetorix, Ariovistus, Charlemagne, Napoleon, the Duke of Wellington, Marshall Ney, Blucher, Hindenburg, Ludendorf, Foch and Pershing led their forces, either to victory or defeat, will continue to cry in the ears of the Lord of Sabbath, until the oppressed and suppressed everywhere will yet enjoy the fruits of pure Democracy, or God will call the nations of the earth into the valley of decision, and there render judgment upon all the evils of the world, and then His peace will rule in the hearts of the children of men.

Connectional Department.

MISSIONARY.

The missionary propaganda of the world is waging a greater warfare than ever among the nations of the earth. We, as a Christian church, are engaged in our greatest missionary effort, because we are surrounded by greater missionary civilization. The work of Christian Missions has apparently seized every land. Notwithstanding the Great World War that has existed for the last four years, the missionary spirit has been growing, and the life of the church has been quickened along these lines. This is as it should be, the work of missions should engage the earnest efforts of all, this method of evangelization seems to have reached, in a large measure, the accomplishments of much good, and therefore should be expanded on a larger and more comprehensive plan.

Despite the growing demands and grave responsibilities which it has assumed, the work of the Missionary Department is increasing and growing toward a fuller realization of its ideals along the line of missionary endeavor. This hopeful state is being attained because the church is manifesting a more active Christian spirit toward the development of missionary work, both at home and abroad. Our missionary work began with the organization of the church in 1816, and as the church grows in religious fervor and Christian

activity, so must our interest in mission work grow and spread to greater achievements.

Leaving the last General Conference in 1916, with a balance of \$5654.32, the Missionary Department has shown wonderful growth during the past four years, this department has collected for the sacred cause of missions, more than \$225,000. To say that it is an essential success, is speaking lightly of the work, because it has assisted the whole church in a very substantial measure, in the work of the home field as well as the foreign field. If this department were conducted as it should be, namely, all the funds collected for missions sent to this department and placed into one treasury, instead of so many, the department would become a powerful influence for good in the church; this can only be done by united action, love and esteem for all phases of missionary work.

Throughout the South, the preacher has met with a response from his people that is astonishing because of conditions, and yet the entire church has responded nobly to the cause of the missionary department. The church is learning more and more how to do mission work, and to be missionaries in the true sense of sending the gospel to foreign fields. However, we need earnestly to study the cause of missions and the methods of accomplishing the most successful results.

BOOK CONCERN AND CHRISTIAN RECORDER.

The Book Concern is one of the oldest institutions of the African Methodist Episcopal Church, and should be cherished as one of the landmarks of the church. In 1916, Dr. J. I. Lowe resigned as Manager, and the Bishops of the First, Second and Third Districts nominated Dr. R. R. Wright, jr., Editor of the *Christian Recorder*, which was confirmed by the Publication Board, according to the discipline. Dr. R. R. Wright, jr., assumed the offices of both Editor and Manager, as he had previously done from 1909 to 1912. During the three and a half years the indebtedness has been paid off entirely, including the bonds issued by Bishop Embry in 1894 and 1895, and notes made by Dr. Collett and others, and for the first time in nearly thirty years, Bishops Johnson, Coppin, and the Handy Estate, Theodore Gould, the Murphy Parker Bindery and others have been cleared of debt from the Book Concern.

The business of the Book Concern for the four years, 1912-1916, was \$53,161.24; the business for the four years, 1916-1920, will amount to approximately \$120,000.00, having already passed the \$100,000 mark.

The *Christian Recorder* had four thousand readers at the last General Conference, it now has nine thousand; the number of employees has been doubled and all taxes paid, for the first time in thirty years. The employees are given accident insurance to the amount of over Ten Thousand Dollars.

During the quadrennium a linotype machine has been paid for, the same is true of a Whitlock Press and Dexter Folder, an automatic Feeder and an

electric mailing machine. The capacity of the business has already doubled on account of these improvements.

The premises, 631 Pine Street, are too small for the bulk of the business, and should be enlarged. The credit of the Book Concern is practically without limit among the paper and book houses with which it deals, showing a business acumen worthy of commendation.

FINANCIAL DEPARTMENT.

One of the special features of African Methodism is the policy by which it seeks to operate many of its activities under one general plan, with all parts functioning alike in the development of one great system that heads up one central office. This is particularly exemplified in our present financial scheme, as centered in the Financial Department with headquarters at Washington, D. C. This department is in a great measure to the African Methodist Episcopal Church what the Treasury Department is to the United States Government. While every dollar of our general fund does not pass through this office, it is, however, the Connectional clearing house through which the entire general fund is reported as a matter of record.

It is interesting to note the several stages through which we have passed in building on the foundation so wisely laid by the fathers.

In 1844 a plan was adopted under which each preacher having a charge, was required to raise Two Cents a month from each member, for a general fund, half of which was to be applied to the relief of distressed itinerant and superannuated preachers, and for Bishops' salaries, the other half to be used to create a fund or capital for carrying on the Book Concern.

The General Conference of 1868 provided that each preacher should collect One Dollar from or for each member annually, Twenty-five Cents of which was to be sent to Wilberforce University, Twenty-five Cents to Book Concern, and Fifty Cents to be carried to the Annual Conference and turned over to the Finance Committee. This was the beginning of our present Dollar Money System.

In 1872 the Financial Department was organized as such, and the Rev. J. H. W. Burley was elected as Financial Secretary. The Dollar Money provided for under the law of 1868 was made a general fund, under the control of a general Financial Board, and it has remained this way, subject to some slight changes, principally as to the manner and ratio of distribution.

The report of Financial Secretary Burley for the first quadrennium 1872 to 1876 showed a total of \$95,554.11, and this was considered a very fine showing. The report of Financial Secretary Hawkins for the quadrennium just ending 1916-1920, shows that we have raised during the last four years over \$1,000,000.00 Dollar Money. This is indeed progress, but we are just beginning to awaken to a proper sense of our responsibilities and possibilities.

In the light of these figures, it is safe to say that our present system of collecting a general fund from our people, meets their approval, and we

must continue to educate the people up to the idea of supporting this system, till our reports will show a hundred per cent collection or the full Dollar from or for each and every member. When we reach this point, we will be able to take care of all of our general interests out of this fund alone.

THE CHURCH EXTENSION SOCIETY.

Church Extension is the establishing of business methods, for the housing and caring for the religious home of a society, to meet and perpetuate its own usefulness to the community; it is the helping hand of the ministry, whose commission is to "Go into all the world and preach the Gospel to every creature."

The late World War taught us a lesson of value to those engaged in utilizing man power, for the more effectual management of the forces engaged in the war movement: the mammoth gun for bombardment; the machine guns with their rapid fire to take the place of the scarcity of men force; but aside from these, a most efficient arm of the command was the Engineer Corps, to prepare the way for the fighting troops.

The Church Extension Society is the Engineer Corps for the Army of Jesus Christ, if the world is to be taken for Him. This Society has proven beyond all peradventure its usefulness. It started in 1892 without a dollar in the treasury, to secure the relief necessary to save embarrassed churches, whose failure was inevitable, unless more efficient methods could be obtained burdening the connection with extra collections to save the situation. The African Methodist Episcopal Church therefore organized a trust company made up of ministers and laymen, whose loyalty and liberality have laid on the altar for Christ from 1892 to 1916, \$517,582.38. The Church Extension Society has aided during the quadrennium 293 churches, with an aggregate outlay of \$80,242.93. Verily, Church Extension is a settled business proposition with the connection and with careful business integrity on the part of the administration, as well as its creditors. It may live to see greater results accruing to our beloved Zion and its kindred departments.

The utility of the Church Extension is made apparent by the fact, that funds are provided for the need of embarrassed churches, without resorting to banks and loan companies.

A. M. E. REVIEW.

The *A. M. E. Review*, which is now entering upon the thirty-seventh year of its continuous publication, is edited by Dr. R. C. Ransom and published at the A. M. E. Sunday School Union at Nashville, Tenn. It is the oldest magazine published by colored people in the United States. Its place is unique, its field is broad, dealing with religion, letters, science, art, ethics, and government, with frank expression on current public questions. The files of the *Review* are an archive, containing a body of literature which

represents the highest thought, the best and noblest strivings of the Church and Race. The Review represents the contribution of the African Methodist Episcopal Church to stimulate, enlighten, and inspire the spirit of a people, while furnishing a medium of expression for its highest ideal in everything that relates to literature and life.

The magazine has more than twenty-six hundred subscribers scattered throughout the United States, the West Indies, South America, West and South Africa. With proper appreciation on the part of our ministers and members, it should have at least ten thousand subscribers. Apart from the work of our schools and colleges, the African Methodist Episcopal Church is performing no higher service, than by maintaining a literary magazine to publish and preserve the best that our thinkers and scholars are doing to combat error and injustice, and to establish truth and righteousness.

DEPARTMENT OF EDUCATION.

In all things pertaining to perpetuity and progress, education is foremost and fundamental. The African Methodist Episcopal Church has, during its entire existence, distinguished itself by reason of the large allowance it has granted education in the program of its development. Almost at the birth of the church itself, the founders were stressing in no small way the necessity of denominational education. The leadership of the African Methodist Episcopal Church among the people of our race is more directly traceable to its system of education than any other feature entering into its composition and structure.

History bears ample and indisputable testimony to the fact, that no government, secular or Ecclesiastical has long survived the corroding and crumbling influences, rife in the land, unadorned by the glory and grandeur of the school. To our schools we owe much; it is difficult to overstress their importance, they have poured into the main current of our church the mighty resources of their strength and power. The establishment of the Department of Education proved conclusively the far-sighted and far-reaching wisdom of the fathers.

Many of the greatest leaders of the race are graduates of the schools of the African Methodist Episcopal Church; distinguished and powerful ministers in the pulpit, accredited Chaplains and Lieutenants in the Army; successful physicians and business men; scholars and statesmen have received their strongest impulse and inspiration from the colleges and universities fostered and maintained by the money and judgment of our great connection.

We cannot lessen our desire to promote the welfare of education in our church. The whole world is re-making itself, and in so doing, it emphasizes as never before, the need of learning, broad and deep. At no time in all history has education been given a larger hearing. States everywhere are passing compulsory school laws, and books are being furnished to each public school pupil free of cost. We cannot lag behind, our program for education must be enlarged, better facilities and higher efficiency must be

guaranteed; if we are fearless and fair to our educational needs, generations in the future will call us blessed.

The church should make special arrangements for the highest intellectual and industrial education, in order that its schools should not suffer for competent and efficient teachers. The presidents and trustees should place increasing emphasis upon character and scholarship; they should insist upon Christianity largely expressed in the dogmas and doctrine of our church. We must increase and modernize our dormitories, equip our recitation rooms with the necessary apparatus, we must beautify our school grounds and fill the school days of our children with charm and fascination.

The large sums of money being raised in the various educational districts, together with the magnificent buildings that adorn the campuses of our schools, indicate a great awakening in the general church as it also expresses the fact that the Bishops are endowed with a glorious vision.

It is for you, the chosen representatives of the sovereign people, to weave into fundamental law of the church, enactments that will forever safeguard the life and service of the department of education.

SOUTHERN CHRISTIAN RECORDER.

This weekly journal takes its place with the best church papers of the race. It is the second age of its kind in the African Methodist Episcopal Church and has grown from a stage of almost insignificance, to the height of indispensability, on the part of its readers. It carries a full line of fresh church and race news, such as encouraging inspiration, and fills the minds of the readers with friendly emulation, that results in stimulating the pastors who may be afflicted with lethargy and indecision, to imitate the examples set by those about whom they read, which tells how they succeeded in the management of the church. It serves to promulgate the exchange of methods of successful pastors. The editorials have been in strict accord with the current news, and with regard for the advancement of the church and race, the topics have been attractive and the arguments logical and helpful.

The church has realized the importance and value of this paper and by the persistent efforts of its Editor-Manager, it has grown quite popular in every section where the African Methodist Episcopal Church has been established. It is not sectional in its dealings nor editorials, neither is it partial in the treatment of the ministers or laity, from a ministerial viewpoint. Men of every rank, from the exhorter to the Bishop, can have a hearing through the columns of this paper, regardless of the section of the church or country from which the article is sent. This paper serves purely the functions of a church paper, and has not missed a single issue since the present editor has been in charge.

The financial support has not been commensurate with its needs, so far as that coming from the general church, the manager has to pay for the operation of it from the moneys collected for subscriptions, almost alone, with the exception of a very limited amount from cheap advertisements. No all

originally printed newspaper can exist upon its subscription money alone, it is the advertisements that pay for the publication of newspapers, and a church paper cannot consistently carry sufficient advertisements to make it self-supporting. The matter printed in the church papers is printed free of cost to the writers, who send communications every week for publication. If these communications were sent to a secular paper, the writers would have to pay large sums for insertion of same. The *Southern Recorder* has no Book Concern or any other publishing house at its command, in order to help out with expenses. In view of this fact the *Southern Recorder* should be subsidized to the full extent of its needs, that it may operate without undue impediments.

THE SUNDAY SCHOOL UNION.

The Sunday School Union has had phenomenal success during the quadrennium just ended. Under the efficient and painstaking management of Sec. Ira T. Bryant, this department has weathered many a stormy gale, kept up its reputation for clear-cut business methods and steadily advanced in the quality of its literature and the character of the general work done. The past four years were strenuous and trying years for this institution, and yet in spite of conditions which the war made almost intolerable—lack of labor and the high cost of all materials incident to the publication of its literature—it has maintained its place and prestige as one of the most excellent business institutions of the church and race.

One would think that such handicaps as the lessened profits on literature would in a large measure reduce to a mere minimum any healthy additions by way of working material, and yet by shrewd management and generalship on the part of the Secretary, new machinery has been installed and new literature introduced for the benefit of the Schools. The cooperation of all of our Sunday Schools would make possible still greater strides in this direction, and more and more would this department be able to make improvements such as may be demanded of it.

Another feature which has been added and which has given impetus to the Sunday School work has been the Teacher Training Department. A simple and yet quite a liberal course has been mapped out for teachers. The work is arranged for study by correspondence and a regular class is kept busy at the Union building all the time. Certificates bearing the seal of the International Association and the signatures of the officials are given when the studies are completed. A large number of Sunday School workers all over the connection have availed themselves of this opportunity to become trained teachers and have either completed the work or are pursuing it. The Secretary announces that further improvements in this work are to be expected and presented from time to time.

The able corps of editors who do service on the literature have given excellent accounts of themselves, with the result that there is an evidence of quality not to be discounted. The Secretary is to be congratulated upon

his ability to acquire such talent and bring it into the life of the boys and girls of the church.

We would suggest with emphasis that in all of our Annual Conferences more attention be given to the work of the Sunday School. If the minister can be impressed with the importance of the work, there is no cause to doubt he in turn will pass the inspiration along and cause an awakening where it is most needed. When the young people are lost to the church, the deficit cannot be determined in dollars and cents. It is the loss of lives which should in all ways be directed into channels to strengthen our Zion. The Sunday School seeks to save lives and thereby give permanency and stability to the work and mission of the church.

This is indeed the child age. Social workers and civic organizations have come to see and realize that young life must be conserved. Just as Pharaoh in the case of the Israelites thought it to his advantage to impede the increasing life of the Hebrews by wholesale destruction of male infants, just so have the modern thinkers and students of life in all of its phases come to realize that it is absolutely essential that this young life should be saved and trained. We begin at the wrong end when we wait to direct adult life to higher altitudes. If boys and girls are preserved with their physical, mental and spiritual powers, there need be no fear for adult usefulness. The boy makes the man; the girl makes the woman. The old woman was right when she answered a query by stating that we should begin to train a man fifty years before he is born. The Sunday School stands for this very idea—the development of all that is God-like, all that is spiritual in every life, from the beginning.

Looking over this vast assembly of brethren, gathered for the purpose of doing appropriate work for the church, we are struck with awe when we study the personnel of this august body—men with varied talents, fitted for the varied duties of a great Church. Here we have brain and intellect and spiritual power. Here we have the concentrated thought of the church in mighty concourse assembled, and we congratulate ourselves upon the excellent array of manhood. But, if we should for a moment allow our imagination to carry us back 35, 40 or 50 years, what would this mighty organization be but a kindergarten filled with chattering boys and girls—children and young people. Look ahead the same number of years and picture another meeting of this kind—who, present now, will be present then? Who will shape the destiny of the church as we today are trying to do? There can be but one answer—the boys and girls of today—those whom we have left at home, will be assembled somewhere striving to perpetuate the work so nobly begun and fostered by their forefather. We would suggest that in all of our Annual Conferences more time be given to the work of the Sunday School, so that the ministers may see the great importance of looking after the young life.

May we not speak here the sentiment of every one when we say that from now on we shall make the work of the boy and the girl our work? That we

shall get behind it and so open the doors and throw out adequate inducements necessary to save to the church and the race the lives entrusted to our care? Encouragement, unlimited, given our Sunday School work is our prayer, and to this end shall we ever hope and bend our efforts.

ALLEN CHRISTIAN ENDEAVOR LEAGUE.

The Allen Christian Endeavor League, the Young People's Department of the church, has become a vital force and has demonstrated the possibilities of the young life as a potent factor in the growth and development of our beloved Bethel. Starting twenty years ago, it has not grown rapidly, because it has not met the encouragement of the ministry, but notwithstanding, it is today a fixture in the church, and more and more, are we seeing its importance, for it is a training school for church workers.

The General Secretary, Julian C. Caldwell, has done yeoman service in pushing the League, and today we have 4615 Leagues, with a membership of over 150,000. Literature of all kinds has been published and the young life is stronger because of its publication.

The League stands for the confession of Christ, service for Christ, fellowship in Christ, and loyalty to Christ's Church; it emphasizes the study of the Bible, prayer and consecration.

The League believes like Wesley—"At it, and all at it, and always at it." It finds a task for each, the least as well as the greatest, for the youngest and most diffident, as well as for the few natural born leaders.

The League is thoroughly evangelical, defining evangelical as a personal faith in the divine, human person and atoning work of our Lord and Savior Jesus Christ, as the only and sufficient source of salvation.

The demand for the League began with the recognition of the possibilities and powers of the young people. There are, however, other considerations, among which the loss of the young from the church deserves attention. Thousands of them slip their cables and drift away from the church every year, seventy-five per cent of the young men of the country are outside of the church.

Among the many causes contributing to the deplorable state of things, is the lack of home training. The family altar and the open Bible in the home have almost been discarded, and sad to say, the church has not fully awakened to its duty concerning the young people. The church must remember that the young people are not merely to be saved, but are saved to serve, hence they are to be trained and developed.

The League has aided the church in solving the great problem of assigning to every man his work, and of inspiring every professing Christian to fulfill the task for which he is best adapted. It has opened to the young, congenial spheres of activity that have proven more fascinating and satisfying than worldly pleasures, besides furnishing an avenue for the development of their spiritual life. It has proven a training school for the young, where they have been trained in the spirit of testimony and of aggressive, consecrated service.

Labor Problem.

One of the most intricate, and as yet unsolved problem, is that of the Labor Problem, and yet solvable when approached and considered by reasonable and unprejudiced minds. The social distinction between capital and labor, adds in many instances to the difficulty of the solution. According to the Bulletin of the International Reform Bureau, the following facts are set forth as to the wants of both employer and employee. The employer wants industrial peace, improvement in quality and quantity of production, reduction in the cost of production, higher efficiency on the part of the employee, attentiveness and interest of the worker in his work and in his fellows. The employee wants higher wages, better personal relations, good working conditions, a square deal, steady work. These requirements are reasonable and demands which employer and employee alike could meet, and through trust, patient continuance and cooperation, such a state or condition could be attained by both employer and employee—the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them," is the only real and safe solution, not only of the Labor Problem, but all problems. To follow this divine rule, all labor would be entitled to a living wage whereby life may be sustained, and a sufficiency for sickness, disability and old age; and capital would receive a just compensation for its outlay of money, and a fair surplus on all money invested in industrial plants.

Otto H. Kahn in an address delivered before the Carnegie Institute on Capital and Labor, said. "The employer's attitude should not be one of patronizing or grudging concession, but frank and willing recognition of the dignity of the status of the worker, and of the consideration due to him in his feelings and viewpoints. Everything possible must be done to infuse interest and conscious purpose into his work, and to diminish the sense of drudgery and monotony of his daily task. The closest possible contact must be maintained between employer and employee; the worker's living conditions must be made dignified and attractive to himself and family, the worker must receive a wage which not only permits him to keep soul and body together, but to lay something by to take care of his wife and children, to have his share of the comforts, joys and recreations of life, and to be encouraged in the practice and obtain the rewards of thrift. Labor on the other hand, must realize that high wages can only be maintained if high production is maintained, the restriction of production is a sinister and harmful fallacy, most of all in its effect on labor."

The condition that obtains because of the Labor Problem, effects possibly the Negro more seriously than any other race variety, and for this reason, as well as the fact that the majority of the members of the African Methodist Episcopal Church belong to the laboring class, the church should be much concerned as to the solution of a problem so vital to the interest of those who form the greater part of its communion. The better the working condition of the Negro, the higher wages, the open door of opportunity to labor, all tend to better prepare him to contribute more liberally

to the financial enterprises of the Church, and besides, the Church should lift its voice in behalf of more skilled labor among Negroes, for since the beginning of the Nineteenth Century, machinery has played and is playing a more important part in labor, and this of itself has brought about a new relationship in the employment of labor. There must be a new adjustment to present conditions in industrial centers, and this can only be done by rising to the standard of requirement which inventions have created in the labor world. The Twentieth Century industrial plant cannot be manned by men not yet advanced from the Eighteenth Century method of industry, therefore we believe it is the duty of the General Conference of the African Methodist Episcopal Church, because it has, in almost every instance, taken the initiative in the cause of the Negro Race, to appoint a Labor Commission, consisting of three Bishops, three Elders and three prominent labor leaders, whose duty shall be to collect data and facts as to labor conditions in general, and that of Negro labor in particular, also a list of industrial plants, employing Negro labor and those who do not, and seek through every and all honorable means, a wider door of opportunity for Negro laborers; and such an adjustment and relation as will give them equal wages for equal work.

Bishops and the General Conference.

The Bishops in times past, in using their godly judgment in adjusting the work of Episcopal Districts upon the demise of the presiding Bishop, have been subjects of criticism and the question has often been asked, Are the Bishops greater than the General Conference? The thoughtful mind in considering this question, would readily answer in the negative, for there is no power or authority in the Church greater than the General Conference; it is the court of last resort, it has both self-determining and creative power.

In the interim of the General Conference, there must be some place where power and authority reside, and this, to the one versed in Methodist law, is in the Bishops, the chief pastors of the church, for the power to superintend with the corresponding responsibility for the care and safety of the Church carries with it the right and authority to direct and adjust every and all parts of the Church work that is without effective superintendency; but this however, is questioned, and yet a broad and liberal interpretation of the second restrictive rule, will give the Bishops unlimited authority in the adjustment of any Episcopal District in the interim of the General Conference.

Since this broad and liberal interpretation has not been given and received the approval of the General Conference, the question arises as to its approval by the General Conference, and therefore there should be a method by which the Bishops could exercise their godly judgment in the adjustment of an Episcopal District upon the demise of the presiding Bishop without being subjected to criticism, and that, too, for action which they deemed to be for the best interest of the Church.

It is the contention that the Episcopal Districts are fixed by the act of the General Conference, and the General Conference being the supreme authority of the Church, the Bishops as creatures of the General Conference, upon the death of a Bishop where an Episcopal District consists of two or more States, have no right or authority technically to separate the said district and assign two or more Bishops to superintend the work thereof until the ensuing General Conference, but that the Episcopal District should remain intact as fixed by the preceding General Conference. This contention in fact and in law is right, unless we accept the broad and liberal interpretation of the second restrictive rule, as yet not announced and unapproved by any General Conference. Barring this interpretation, the General Conference in its interim is still supreme, and any act in the assignment of two Bishops to an Episcopal District upon the death of its presiding Bishop, would be tantamount to the division of that district, and thus become violative of the act of the General Conference establishing said district.

What would be the right of an Episcopal District thus separated by the godly judgment of the Bishops, for its effective superintendency during the interim of the General Conference? They could appeal to the ensuing General Conference from the act or godly judgment of the Bishops, and this appeal would serve as a "supersedeas" or stay of proceedings upon said act and godly judgment of the Bishops, and this would leave the Episcopal District in "statu quo" as fixed by the preceding General Conference, forcing the Bishops to let the Episcopal District remain as fixed by the General Conference, and assign only one Bishop to the district. This would make the work of that Bishop who already had the oversight of an Episcopal District, too laborious, the work would suffer for want of proper supervision, therefore, both to avoid criticism upon the Bishops in the exercise of their godly judgment, and for the good of the Church, a proviso should be placed in the discipline giving the Bishops the right and authority to divide an Episcopal District of two or more states, upon the death of the presiding Bishop, and so partition the superintendency thereof, as not to be a burden upon any one Bishop who already had an assignment to an Episcopal District by the General Conference.

The ministry and laity of the Church are not disloyal to the Church, neither to their Bishops, but the increased and increasing intelligence of both the ministry and laity of the African Methodist Episcopal Church, will not suffer them to sit idly by and see their rights taken from them, either because of expediency or necessity in the face of law we recommended that this General Conference make adequate provision for such contingencies arising in the interim of the General Conference.

Prohibition.

Ever since sin entered into the world, there have been two contending forces, the one for righteousness, the other for evil. The influence of the one has been for the uplift and progress of humanity, in the greatness

of which God is glorified and His Commandments, laws and statutes are exemplified in the march of Christian civilization. The influence of the other has been the demoralization of those of the human family who have allied themselves with the evil, the enthronement of the powers of darkness, by whose acts righteousness has been trampled upon by unhallowed feet. But the day star of hope for the most brilliant illumination of right and truth has arisen upon our land, with God's ever increasing Gospel of grace in the hearts of the children of men, transforming and renewing the minds thereof, and thus planting deeper and deeper, not only intellectually but spiritually this Gospel of grace, which enlightens the heart, strengthens the conscience, arouses the will and energizes the emotions, until the cause of Prohibition is pregnant throughout our land and country.

God set His disapproval upon intemperance in the curse of Noah upon his grandson Canaan, Solomon, the wise man, out of his abundant experience in his proverbs, asked: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine," and then impresses the injunction: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder."

Isaiah in his prophecy concerning Ephraim said: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

Many other quotations could be cited to show the Divine disapproval of strong drink which manifests the Divine sanction of prohibition and whatever God disapproves, man should shun, and whatever He approves, man should follow, for therein lieth the blessings of God, the spiritual, moral and physical well-being of man. We have no better example on the pages of Holy Writ than that of the Rechabites recorded by the prophet Jeremiah, who had been commanded by Jonadab not to drink wine, and when the Lord spake to Jeremiah and said unto him: "Go into the house of the Rechabites, and speak unto them, and bring them unto the house of the Lord, into one of the chambers, and give them wine to drink." He obeyed the voice of God and brought them into the chambers of Hanan the son of Igdaliah, and set before them pots full of wine and cups, and said unto them: "Drink ye wine," but the Rechabites, true to their teaching, said: "We will drink no wine: for Jonadab the son of Rechab, our father, commanded us saying: 'Ye shall drink no wine, neither ye nor your sons forever.'" And because of this noble and high family characteristic, God through the prophet Jeremiah said unto them: "Because you have obeyed the commandments of Jonabab your father, and kept all of his precepts, and done according unto all that he hath commanded you; therefore thus

saith the Lord of hosts, the God of Israel, Jonadab the son of Reclab shall not want a man to stand before me forever."

Such high moral family training is the only method that can and will make for real prohibition. The family is the unit of both Church and State and must be trained and instructed in the evil of strong drink, and with the family as the basis, the national government can sustain and enforce its prohibition laws, check the forces of evil and make our country truly "The home of the brave and land of the free."

The African Methodist Episcopal Church, a branch of the Church militant must ever in accordance with divine teachings and holy Commandments, preach, practice and enforce prohibition, blessing her communicants, and adding her quota of influence to the highest and noblest Christian civilization.

Committee on Ministerial Inefficiency.

A call to preach is also a call for preparation, but many of our ministers unlike Timothy, neglect to stir up the gift of God within them and become a burden by their own inefficiency. In this unprepared state they abuse the Church, Bishop, Presiding Elders, fellow ministers and people, not knowing that their failure is due to the fact that they have not studied the word of God and other helps that will enable them to become useful and powerful ministers of the Word of truth. On the other hand, some are afflicted with abusive loquacity to such an extent that churches refuse to receive them as pastors, and the Bishops and Presiding Elders are puzzled to know where to give them an assignment, and in the event that they are left without an appointment, they threaten suits against the Bishops, Presiding Elders and the Church. This unpleasant condition makes it the imperative duty of the General Conference to pass such an act that will relieve both Bishop and Presiding Elder of such an embarrassing situation. The need of the church is a committee for each Annual Conference on Ministerial Inefficiency, to whom the Bishops and Presiding Elders can refer all cases of mental, financial and physical delinquency and abusive loquacity, and said committee shall have the right to call said ministers before them, and upon proper examination, shall recommend to the Annual Conference their location, or a place among the supernumeraries. The approval of said recommendation shall fix the status of this class of our ministry.

Evangelism.

The word, "Evangelism" in the original Greek is from "Euangelio," meaning to address or announce good tidings, in our dictionaries, the doctrine and preaching of evangelical principles, instruction in the Gospel. From whatever angle we may consider it, the purpose of evangelism is the saving of the souls of men by preaching the facts of the Gospel as recorded in the sacred Scriptures. The ministry of Jesus Christ by reason of the call

to the ministry, hath only one chief thing to do, and that is to preach and preach with authority, that Jesus Christ came into the world to die to save sinners, and that there is no other name given under heaven whereby men can be saved, except the name of Jesus. This preaching God has promised to accompany with his Holy Spirit, and that it shall not return unto Him void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it.

Jesus Christ, through Evangelism, brought man to a knowledge of redemptive truth, the Apostles and their successors have developed and expanded the Church by evangelism, and that which is yet to save the world is the preaching of the good tidings of the Gospel.

Methodism is "religion in earnest," "religion on fire," and he who would be an iceberg in the pulpit, is not fitted for the ministry of the African Methodist Episcopal Church. The destiny of men is too great and awful to hang upon ministerial indifference or coldness, in the place that should radiate the warmth of the Gospel message, fired by the live coal from God's Holy altar. We would not undervalue the power and work of special evangelists, but we do claim and that rightly that each minister called to God's service should dwell so near the eternal throne of God, that through him and by him should come that promised power from on high, that men will hear and humble themselves before the throne of grace, whence shall come that love that is poured into the hearts of men by the power of the Holy Ghost which is given unto us. There must be in the hearts of the ministers, a passion for the souls of men, and as this passion rises in its intensity through the power and influence of the Holy Spirit of the living God, men will bow with broken hearts and contrite spirits until they shall fully realize the new birth, and rejoice that their names are written in the lamb's book of life.

African Methodism needs an awakening on evangelism, and it is our hearts' desire and most devout wish that the General Conference will provide for a quadriennial evangelical movement, to begin at some stated time upon the adjournment of the General Conference, and that it continue during the entire quadrennium, and that each minister of the African Methodist Episcopal Church become an evangelical flaming torch, lighted from heaven's burning and holy altar, scattering live coals from between the wings of the Seraphim, who stand on either side of heaven's throne of unexcelled Beatific whiteness, in their antiphonal chant, crying, "Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of his glory."

The world must be saved, the African Methodist Episcopal Church must do its part, and it can only be done by the preaching of a forceful, burning, heavenly lighted evangelism. No selfdignified, theological, hermeneutical, hair-splitting Gospel according to sophomoric methods, will save the world, but a plain declaration: "Repent ye for the kingdom of heaven is at hand." No doubting of the canonical Scriptures by appealing only to the intellectual side of man, can bring men to a knowledge of

Jesus Christ, but divested of all formalities, all worldly philosophy, all vain deceit, all personal and selfish aggrandizement; let the ministers of God and the African Methodist Episcopal Church stand forth as Paul, and solemnly declare to mankind everywhere, "I am determined not to know anything among you, save Jesus Christ and him crucified."

Commission on After-War Problems.

Your Bishops during their Mid-Winter Council, convened at Tampa, Fla., Feb. 13-16, 1919 deemed it advisable to appoint a Commission on After-War Problems, and the following persons were designated to constitute the commission: Bishops C. S. Smith, C. T. Shaffer, J. S. Flipper, J. A. Johnson, W. H. Heard, Rev. R. R. Wright, jr., Prof. J. R. Hawkins, and Prof. A. S. Jackson.

The Commission was organized by the election of Bishop C. S. Smith chairman; Prof. J. R. Hawkins, Secretary.

Work and Scope of Commission.

1. The Commission shall deal with all After-War Problems affecting the religious, moral, educational and economic interests of the members and adherents of the A. M. E. Church in particular, and of the race in general.

2. No forecast of the detailed work of the Commission can be made, inasmuch as that must be governed by the character and magnitude of each problem as it may arise.

3. The initial work of the Commission will be in the nature of a scout to be on the alert for any movement that may threaten the well-being of our people.

4. To keep in touch with similar Commissions of other organizations by correspondence and through the use of such other means as may be feasible.

5. Where emergency may preclude the possibility of deferring the reference of any matter to the Council, en banc, it shall be referred to each member individually for review and approval.

6. It is recommended that when it is necessary for the Commission to meet collectively, the expense of traveling and entertainment shall be borne by the Financial Department. It is also recommended that the expense of stationery, postage, typewriting, printing, etc., shall be likewise provided for.

7. The problem of overshadowing importance confronting us at present is the welfare of our boys, now overseas, on their return to their homes. The revival of the Ku Klux Klan in Georgia, Tennessee, and in communities of other Southern States, is not only deplorable, but points to the possibility of violent race conflict in the near future. Touching this matter, we submit certain correspondence that has been placed before us with the view of soliciting your consideration and approval.

8. That the Commission shall collect and record data as to the contributions made to the conduct of the war by the A. M. E. Church and become reasonably competent as a bureau of information on such subject.

Operations.

The Commission has issued in the aggregate, 20,000 copies of printed matter, representing four district publications, the total number of pages being forty-eight, making a grand total of nine hundred sixty thousand printed pages, which have been distributed, in a direct manner, through well established channels. Not a single page has been sent at random.

Aside from the Presiding Elders and the Annual Conferences, the channel of distribution has been through the mails. By the later method, we have reached the President of the United States, and his Cabinet; the members of Congress (435); Bishops of all denominations (271); Governors of States (48); Attorney Generals of States (48); editors of daily newspapers (1646); editors of weekly newspapers (2167); editors of religious newspapers (450); secular Universities and Colleges (500); religious Universities and Colleges (810); theological Seminaries, (95); Grand total 6, 470.

Its memorial to the Congress of the United States was introduced in both the Senate and the House, and was printed in the Congressional Record of September 13, 1919, being the first time that a document emanating from the African Methodist Episcopal Church was printed as a part of the official proceedings of Congress.

No other organization of colored people in this country, secular or religious, has ever undertaken a propaganda with such direct and far reaching methods as that of your Commission.

It seems to us that it is advisable to continue this or a similar Commission during the next quadrennium.

Recommendations.

FIRST—That the Women's Missionary Societies remain intact; the one to be known as the Woman's Home Missionary Society and the other as the Woman's Foreign Missionary Society. That the Mite Missionary Society shall hereafter be known as the Woman's Foreign Missionary Society, operating in foreign fields exclusively and that the Woman's Home and Foreign Missionary Society shall be known as the Woman's Home Missionary Society; both operating under the supervision of the Parent Home and Foreign Missionary Society of the A. M. E. Church.

SECOND—That discretionary power be given the Bishops in making appointments for more than five years. That they may call for the advice of Bishops' Council and failing to do so for cause, they shall confer with two Bishops, of the adjoining two district.

THIRD—That three Bishops be elected.

FOURTH—That each station and circuit raise One Dollar or more for the American Bible Society, said amount to be brought to the Annual Conference, like all other funds.

FIFTH—That West Africa be placed under the Missionary Department and that a Bishop be detailed from time to time to visit that field.

SIXTH—That Ways and Means be devised to have a Drive of Five Million Dollars to cover a term of five years.

SEVENTH—That a Course in Missions be established at Payne Theological Seminary.

EIGHTH—That General Conference devise means whereby the statistics of the Church may be gathered and compiled.

NINTH—That the Western Christian Recorder be revived and an Editor elected.

TENTH—That power be given the Bishops to select an official accountant to overhaul once a year, or as often as possible, the books of our various departments, also all of our schools.

As your Chief Pastors, we felicitate the Church both upon its prosperity and progress during the past quadrennium; great have been our achievements spiritually, financially and educationally, and to the All Wise God, Our Heavenly Father, we ascribe praise and glory for His providential care and blessings upon our labors.

We have passed through much that has been discouraging, because of the distress, bloodshed, confusion and carnage brought on by the World-wide War, and the unsettled condition of our people, especially in the South; and yet amid the unrest and dark clouds of adversity that hung over us, the Church marched steadily on with a firm faith in God and a grim determination to accomplish greater results for humanity and the spread of the Gospel, that contained the word of God, which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart. Our reliance upon such a strong and mighty weapon has given us the victory over many oppositions and opened up opportunities for the advancement and progress of the Church in avenues where the wisdom of man would have failed.

In view of our accomplishments and the trust reposed in us as the legislative body of the African Methodist Episcopal Church, we, as your Chief Pastors, call upon you to deliberate calmly, legislate wisely, for our Church founded by the fathers upon the Fatherhood of God, the Redemption of Jesus Christ and the Brotherhood of man.

Our General Conferences are characterized more and more by greater wisdom and experience on the part of those who constitute the highest tribunal of the Church, and more is expected along the lines of constructive legislation than ever in the history of the Church, besides, the

Wide-spread diffusion of knowledge among the laity demand that saner and more interpretative laws be passed for the good of the Church spiritually, financially and intellectually.

We bid you to rise to the heights of great things, wise consideration, thoughtful action, prudent foresight, mighty deeds, masterful deliberations, and connectional concentration of devout minds and wills, that a more splendid star of hope may guide the Church amid the trials, turmoils and upheavals of human ambition, calming troubled souls, subduing passions, thereby meriting the recognition of both the Christian and secular worlds, and the blessings of our Heavenly Father, who inhabiteth eternity.

Signed:

BENJ. T. TANNER,

EVANS TYREE,

L. J. COPPIN,

J. S. FLIPPER,

WILLIAM H. HEARD,

W. D. CHAPPELLE,

J. M. CONNER,

B. F. LEE,

C. S. SMITH,

H. B. PARKS,

J. ALBERT JOHNSON,

JOHN HURST,

J. H. JONES,

W. W. BECKETT

I. N. ROSS.

Reports

St. Louis, Mo., May 12, 1920

To the Bishops, General Officers, College Presidents, Deans and Members of the Twenty-sixth General Conference of the African Methodist Episcopal Church.

We your Episcopal Committee after prayerful consideration, cool deliberation, and with an eye single to the glory of God and the spread of our Zion beg to again report progress.

First, We recommend that five bishops be elected and consecrated this session.

Second, We recommend that Thursday May 13th, at ten o'clock a. m. the election of bishops be, and is hereby made the special order of the day.

Respectfully submitted,

A. J. WILSON, *Chairman*,
S. J. JOHNSON, *Secretary*.

St. Louis, Mo., May 17, 1920

To the Bishops, General Officers, College Presidents, Deans and Members of the Twenty-sixth General Conference of the A. M. E. Church.

We the members of the Episcopal Committee, having completed our labor beg leave to submit the following as our final report.

We have had before us all active bishops of the A. M. E. Church, five newly elected bishops excepted, examined them carefully, covered the whole survey of questionnaires as were suggested in our first report to you in the opening days of this General Conference and we find that all of them, except Bishop B. T. Tanner have given close and efficient supervision of their work in pastoral charges, Annual Conferences and Episcopal Districts: traveling at large in their several Districts, according to the law laid down in our book of Discipline, and that too without extraordinary distress and fatigue, physically, and at the same time giving general satisfaction to both pastors and people.

Your Committee found that they have been scrupulously careful to observe and enforce every law and parts of laws as set forth in the book of Discipline. Your Committee is glad to report that there has been but three instances during this Quadrennium where exceptions were taken

any official act or decision of any of our bishops, and those were of minor importance.

In the matter of appointments all of our Church Fathers seem to have been more than ordinarily cautious along that line, only in a few instances are noted where discretionary power was used by them in appointing a pastor or presiding elder for more than five years, and in every instance the facts justified the act.

Your Committee is pleased to report that the whole bench of bishops are a unit on the question of Church Extension, redistricting and the election of three new bishops to help superintend the work of the Church. Touching West Africa, your Committee found that for lack of means and material to carry on the work they all agreed to place West Africa under the supervision of the Missionary Department; to this your Committee and itself unable to agree.

Judiciary Proceedings.

Your Committee was called upon to take under consideration and examine the following charges and complaints: (1). Complaint and grievances of the laymen and members of South Carolina versus Bishop W. D. Chappelle; (2). W. H. Young versus Bishop W. D. Chappelle; (3). D. H. McGill versus Bishop W. D. Chappelle; (4) R. W. Mance versus Bishop W. D. Chappelle; (5). Miller versus Bishop W. D. Chappelle; (6) D. E. Rice, et al Piedmont Conference versus Bishop W. D. Chappelle. All of the foregoing charges were for maladministration of the law. These cases were contested by legal talent on both sides, and were listened to and carefully considered by each member of the Committee, and after examining the facts and weighing each case upon its merits, your Committee has dismissed the same for want of evidence and upon the grounds of irregularities.

In the case of D. M. McGill of the Columbus, S. C. Conference and D. E. Rice, et al of the Piedmont S. C. Conference, in both cases as cited the verdict was in favor of the defendant.

Case of Dan Brown versus Bishop B. F. Lee. (1) An appeal from the decision of the Bishop was not sustained by your Committee: (2) Dan Brown versus Bishop Lee on charges of maladministration; the case was decided in favor of the Bishop.

R. B. Brooks versus Bishop John Hurst for maladministration. The case was dismissed on account of irregularities.

Your Committee recommends the passage of the character of all the Bishops.

Bishop B. T. Tanner, by weight of years and physical disabilities, being unable to attend this General Conference, it is the sense of this Committee that we extend to him our sincere sympathy and earnest prayers, and that the Conference send him a word of cheer and good will.

After prayerful consideration, we have made the following assignment of Bishops for the ensuing Quadrennium:

- First District—Bishop William H. Heard.
- Second District—Bishop J. Albert Johnson.
- Third District—Bishop Joshua H. Jones.
- Fourth District—Bishop Levi J. Coppin.
- Fifth District—Bishop Henry B. Parks.
- Sixth District—Bishop Joseph S. Flipper.
- Seventh District—Bishop William D. Chappelle.
- Eighth District—Bishop William W. Beckett.
- Ninth District—Bishop Benjamin F. Lee.
- Tenth District—Bishop William D. Johnson.
- Eleventh District—Bishop John Hurst.
- Twelfth District—Bishop Isaac N. Ross.
- Thirteenth District—Bishop Evans Tyree.
- Fourteenth District—Bishop Archibald J. Carey.
- Fifteenth District—Bishop James M. Connor.
- Sixteenth District—Bishop William S. Brooks.
- Seventeenth District—Bishop William T. Vernon.
- Eighteenth District—William A. Fountain.

Respectfully submitted,

A. J. WILSON, *Chairman.*
S. J. JOHNSON, *Secretary.*

REPORT OF COMMITTEE ON PLANS OF CHURCH BUILDINGS.

To the A. M. E. Church General Conference, Twenty-sixth Session convening at St. Louis, Mo., May, 1920.

We, the Committee on Plans of Church Buildings, know and see daily the great need and demands for better church edifices and buildings of all kinds throughout the church in America and in the foreign countries, and the growing sentiment from nearly every pastor and layman in our Connection, the calls and also demands for more beautiful, up-to-date and classical church buildings with better sanitary conditions; mechanical structures, with modern improvements, with light and ventilation, so that the health of thousands of our people will not be in danger from contagious diseases which we are liable to come in contact with in public gatherings.

We believe the matter should claim our immediate attention, more than it has. Oftimes money and material are wasted because care is not taken as to the manner of site or style of the erection of houses of worship, and

Whereas, Our Bishops, Church Edifice Committee, General Officers and General Conference in Session at Norfolk, Va., in their Twenty-third Annual Address have called attention to the same facts; and also the General Conference in Session in Kansas City, Mo., passed a resolution indorsing

the same, which we so earnestly bring to you as your Committee on Plans or Church Buildings, therefore we recommend the following:

First, We find by thorough investigation that our ministers throughout our Connection are spending thousands of dollars yearly for poorly constructed edifices with bad ventilation, cheap furniture and paying unreasonable prices to architects and builders.

We recommend that as far as possible at all times, the pastors encourage their congregations to use our Supervising Architect so we may improve throughout the Connection the construction of better houses of worship and schools. We believe this to be our duty to the church, to the state and to our God.

We, therefore after looking over the work and talking with many of our ministers who have had buildings designed, supervised and constructed under Professor J. A. Lankford, M. M. S., LL. M., Architect and Mechanical Engineer, the father, generator and promoter of this movement, recommend that he be elected by this General Conference as Supervising Architect of the African Methodist Episcopal Church, without salary.

C. H. POWELL, *Chairman.*

E. H. HUDSON, *Secretary,*

C. W. DUNLAP,

L. H. BROWN,

GEORGE N. WHITE.

REPORT OF COMMITTEE ON PERIODICALS.

St. Louis, Mo., May 11, 1920.

We, your Committee on Periodicals most respectfully report that after careful consideration of the status of our periodicals, the work they have already done and the great and increasing field of usefulness before them and the necessity of so increasing their efficiency as to make them still greater in their potency as educators of the public, moulders of Christian sentiment and disseminators of the highest and best thought, we most respectfully recommend:

First, That the subscription price of our papers all remain the same to wit: \$1.50 per annum for the *Christian Recorder*, *Southern Christian Recorder*, *A. M. E. Review* and the *Voice of Missions* \$1.

Second, That the editor of the *Christian Recorder* have and be solely responsible as editor and be given entire charge of the publication of the paper, and that the office of managers of the Book Concern be separate and apart from the editorship, the manager to have charge and conduct the business of the concern and a manager to do the same be elected by this General Conference.

Third, That the *Western Recorder* which is already legally in existence and whose perpetuation has been recommended by the bishops shall be revived and an editor elected to take full charge of the same.

Fourth, That the *Southern Christian Recorder* remain as it is with the editor having full control and charge of the paper as its managing editor.

Fifth, That on the account of the high cost of white paper, it has increased 500 per cent since the war and it being unwise to further increase the subscription price of the papers without rendering it impossible for many of the men on poor work to subscribe for two of our periodicals according to law, we recommend that the financial department pay for the white paper and by such a subsidy make it possible to print our papers at the present price. We are led to make this recommendation because many papers have in the last year been crushed out of existence by the cost of white paper, and what we recommend is now being done for other religious papers by their church organizations.

We further recommend that the papers of our church be so conducted that there can come no just complaint from any section that free impartial hearing is not given to any part of the church or that news from any quarter of the church shall not have as wide publicity as space and circumstances permit.

Referred to the Committee on Temporal Economy by motion of J. J. Hawkins, seconded by Bishop Flipper.

Sixth, We recommend that the *Review* be placed as one of the requirements of studies for candidates in all the stated courses in the Discipline.

Seventh, We commend our editors for as far as they have been able to keep our periodicals abreast of the times in this new day of advancement and to place the great work of the A. M. E. Church before the world in its highest usefulness and recommend that they continue to exercise the most vigilant care that literary excellence, expressions of thought and news disseminated be only that which shall place before the world the highest ideals, and Christian service.

W. W. Williams, *Chairman*; J. D. Barksdale, J. W. Dennis, Geo. Holme, J. S. Morant, A. W. Heyward, A. S. Blake, B. C. Crowe, J. H. McGhee, R. S. Slaughter, E. H. Flipper, I. H. Dixon, H. M. Steady, A. L. Brisbane, W. L. Taylor, Austen Richardson, Geo. C. Taylor, H. D. Howard, David D. Williams, Solomon Porter Hood, *Secretary*.

St. Louis, Mo., May 11, 1926.

To the Bishops and Members of the Twenty-six Session of the General Conference

We your Committee on Colleges and Universities beg leave to make the following report:

After having carefully studied conditions in general and different reports from Educational Departments in particular, we recommend:

1. The full standardization of our schools as is laid down by the Educational Board, outlined by the Secretary of Education.
2. That there should be two recognized Theological Seminaries maintained by the church and the smaller or weaker ones be submerged into these.

That there should be on "Educational Commission," as outlined by the Secretary of Education to act as a protection for the schools and that there should be on open reciprocation especially as concerns the matriculation of students, whereby their status in former colleges can be had.

4. We realize the nobility of this body to act definitely but we recommend that great stress be given the importance of increase in salaries.

5. We recommend that all presidents or acting heads of institutions be members of the Educational Board.

6. We recommend that all Annual Conferences retain their eight per cent educational money and send directly to the respective school treasurer.

7. We recommend that all College Presidents make their reports to the Educational Department, instead of to the General Conference.

[Signed]:

Ed. W. Miles, *Chairman Committee*; Rev. Gonez, *Secretary*.

to the Bishops and Members of the Twenty-six General Conference.

We your Committee on Temporal Economy respectfully report:

We recommend that:

1. The salary of effective Bishops shall be \$3500 per annum and that a sum not to exceed \$100 be allowed for incidental expenses which includes traveling, private secretary, parchments, literature and stationery expenses, which amount is to be paid by each annual conference over which he presided:

2. The salary of a retired Bishop shall be \$1750 per annum. To be paid by the Financial Secretary in the same manner as other Bishops are paid.

3. The salary of the General Officers to be as follows:

Financial Secretary	\$ 2500 .00
Manager Book Concern	2250 .00
Editor Christian Recorder	2250 .00
Editor Southern Christian Recorder	2250 .00
Editor Western Recorder	2250 .00
Secretary of Education	2250 .00
Secretary of Missions	2250 .00
Secretary of Church Extension	2250 .00
Secretary S. S. Union	2250 .00
Secretary A. C. E. League	2250 .00

To be paid from their own Departments—

- Financial Secretary.
- Secretary Sunday School Union.
- Secretary Church Extension.
- Secretary of Missions.

4. Editress Woman's Missionary Recorder, \$750, (from her own department); assistant editress, \$250, (from her own department.)

5. We recommend that the widows of Bishops shall receive \$30 per month and the orphans of deceased Bishops under 14 years of age shall receive the sum of \$25 per annum, the said amounts to be paid by the Financial Secretary.

6. We recommend that the salaries of the presiding elders and pastor shall be as provided for in the Book of Discipline (1916 edition), except *to wit.*: "A presiding elder's salary shall be \$2,000 per annum." A married preacher's salary shall be \$1,200 per annum, or any greater sum the charge is able to pay; their board, fuel, house rent or parsonage for family including children under 14 years of age and traveling expenses."

7. We recommend that the allowance for superannuated preachers shall be as provided in the "Hawkins' Plan;" and that the "Hawkins' Plan" as shown in the Financial Secretary's Quadrennial report shall be adopted (Attach "Hawkins' Plan.")

8. We recommend that the Secretary of Education pay the following amounts per annum, to the following Universities, Colleges and Schools:

1. Wilberforce University, Ohio	\$ 2500.00
2. Morris Brown University, Atlanta, Ga	2500.00
3. Allen University, S. Carolina	2500.00
4. Edward Waters, Florida	2500.00
5. Paul Quinn, Texas	2500.00
6. Kittrell, N. Carolina	2500.00
7. Western University, Kansas	2500.00
8. Shorter College, Arkansas	2500.00
9. Campbell College, Mississippi	2500.00
10. Payne University, Alabama	2500.00
11. Turner College	1000.00
12. Lampton College, Louisiana	1000.00
13. Payne College, Cuthbert, Ga	1000.00
14. Flipper-Key, Oklahoma	1000.00

9. We recommend that the Secretary of Finance shall per annum pay the following amounts to the following Theological Seminaries, or schools, to assist in Theological training therein:

1. Payne Seminary, Wilberforce, Ohio	\$ 2500.00
2. Turner, Morris Brown, Georgia	1500.00
3. Allen Univ., Columbia, S. C	1500.00
4. Campbell (Jackson, Miss.) (Mound Bayou)	1000.00
5. Kittrell, North Carolina	1000.00
6. Paul Quinn, Texas	1000.00
7. Shorter, Arkansas	1000.00
8. Payne University, (Selma, Ala.)	1000.00
9. Western University, Kansas	1000.00

On motion of Bishop Hurst, all of same class were given \$1,500 per annum

10. Edward Waters, Florida	\$ 1000.00
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11. Turner, Cuthbert, Ga	\$ 500 .00
12. Flipper-Key, Oklahoma	500 .00
13. Lampton, Louisiana	500 .00

10. We recommend that the traveling expenses of the College Presidents and Deans be paid to and from General Conference at the usual rate, by the Financial Secretary.

11. We recommend that the Financial Department pay the following amounts to the following church papers for the purpose of "white paper."

Christian Recorder	\$ 500 .00
Southern Christian Recorder	500 .00
Western Christian Recorder	500 .00
A. M. E. Review	250 .00
Woman's Missionary Recorder	100 .00

11. (b) The Historiographer's supplies and allowances shall be provided as heretofore, and as much as the Financial Board may be able to allow said church and Historiographer.

We recommend that the Secretaries of General Conference shall be paid:

Rev. W. D. Johnson, Chief Secretary	\$ 200 .00
Rev. R. S. Jenkins, First Assistant	100 .00
Rev. R. B. Smith, Second Assistant	85 .00
Rev. T. J. Williams, Third Assistant	75 .00
Rev. R. L. Pope, Fourth Assistant	75 .00

Reading Clerks—

E. H. Coit	\$ 65 .00
J. T. Gibbons	65 .00
M. F. Sydes	45 .00
J. M. Wheeler	45 .00
P. W. Lyles	45 .00
G. A. Gregg	45 .00

Recording Secretaries—

Ed. Wittenberg	\$ 45 .00
R. D. Brooks	45 .00
H. C. Beasley	45 .00
J. B. Green	45 .00
G. D. Carnes	45 .00
H. W. Davis	45 .00
W. H. Bowen	45 .00

Special Secretaries—

W. B. Lawrence	\$ 35 .00
W. A. Smith	35 .00
S. M. Kirk	35 .00
C. F. Billings	35 .00

H. W. King	\$	35.00
S. P. West		35.00
C. Nyambolo		35.00
J. H. L. Rhone		35.00
Stenographer—		
S. E. C. Lord	\$	100.00
Utility Secretaries—		
A. L. Brisbane	\$	15.00
W. W. Allen		15.00

Roll of Marshals.

F. J. Reeves, Chief Marshal	\$50.00
1. P. R. Roberts, First District	35.00
2. J. H. Lawson, Sixth District	25.00
3. H. B. Baranco, Eighth District	25.00
4. A. A. Goodwin, Ninth District	25.00
5. J. C. Collins, Eighth District	25.00
6. Eugene Green, Fourth District	25.00
7. A. A. Mareka, Fourteenth District	25.00
8. D. H. Kyle, Third District	25.00
9. E. L. Lee, Third District	25.00
10. William Mayhew, Fifteenth District	25.00
11. W S Drummond, First District	25.00
12. Frank G Russell, Second District	25.00
13. William Lewis, Thirteenth District	25.00
14. F. H. Dixon, Eleventh District	25.00
15. A. Deever, Tenth District	25.00
16. M. J. Wingfield, Sixth District	25.00
17. F. H. Hawkins, Twelfth District	25.05
18. Chas. E. Wilson, First	25.00
19. G. W. Teeters, Fifth District	25.00
20. Wm. Augustus Stewart, Fourth District	25.00
To the General Press Reporter, J. H. Clayborne, for Typewriter hire, Stenographer, Clerks, Sec., Messenger and Services ..	\$150.00
We recommend Committees on Compensation as follows:	

1. Episcopal Committee—

Chairman	\$60.00
Vice Chairman	30.00
Secretary	35.00
Assistant Secretary	25.00
Marshall	20.00
Assistant Marshal	10.00
Chairman Judicial Committee	25.00
Secretary Judicial Committee	10.00

2. Financial Secretary's Report—	
Chairman, Wm. Winston	\$10.00
Vice Chairman, B. D. McLinn	5.00
Secretary, J. P. Q. Wallace	10.00
Assistant Secretary, J. O. Haitheox	5.00
3. Annual Conference Boundaries—	
Chairman	\$30.00
Vice Chairman	15.00
Secretary	25.00
Assistant Secretary	10.00
4. State of the Church—	
Chairman	\$10.00
Secretary	5.00
5. Periodicals—	
Chairman	\$10.00
Secretary	5.00
6. State of the Country—	
Chairman	10.00
Secretary	5.00
7. Missionary Department—	
Chairman	\$20.00
Secretary	15.00
8. Educational Department—	
Chairman	\$20.00
Secretary	15.00
9. Sunday School Union—	
Chairman	\$20.00
Secretary	15.00
10. Church Extension Department—	
Chairman	\$20.00
Secretary	15.00
11. Allen League Department—	
Chairman	\$10.00
Secretary	5.00
12. Credentials—	
Chairman	\$20.00
Secretary	10.00
Assistant Secretary	5.00

13. Rules of Order—	
Chairman	\$10.00
Secretary	5.00
14. Temporal Economy—	
Chairman	\$50.00
Vice Chairman	25.00
Secretary	45.00
Assistant Secretary	25.00
Typewriting	10.00
15. Federation of Colored M. Churches—	
Chairman	10.00
Secretary	5.00
16. Sabbath Observance—	
Chairman	\$10.00
Secretary	5.00
17. Benevolent Institutions—	
Chairman	\$10.00
Secretary	5.00
18. Entertainment next General Conference—	
Chairman	\$10.00
Secretary	5.00
19. General Conference Commission—	
Chairman	\$10.00
Secretary	5.00
20. Itinerancy—	
Chairman	\$20.00
Secretary	10.00
21. Book Concern—	
Chairman	\$20.00
Secretary	10.00
22. Reception of Fraternal Delegates—	
Chairman	\$10.00
Secretary	5.00
23. Church Plans for Buildings—	
Chairman	\$10.00
Secretary	5.00
24. Bible Society—	
Chairman	\$10.00
Secretary	5.00

25. Statistics—	
Chairman	\$10.00
Secretary	5.00
26. Temperance—	
Chairman	\$10.00
Secretary	5.00
27. Negroes in U. S. Conditions of—	
Chairman	\$10.00
Secretary	5.00
28. Public Worship—	
Chairman	\$10.00
Secretary	5.00
29. Federation of Churches of Christ—	
Chairman	\$10.00
Secretary	5.00
30. Revision of Discipline—	
Chairman, W. H. H. Butler	\$40.00
Vice Chairman, T. J. Williams	20.00
Secretary, H. E. Stewart	35.00
Assistant Secretary, ——— Strong	20.00
Reading Clerk	15.00
Recording Clerk	10.00
Attorney	25.00
Expense Account, \$210—	
Financial Secretary	115.00
31. Engrossing Laws and Regulations—	
Chairman	\$10.00
Secretary	5.00
32. Universities and Colleges—	
Chairman	\$10.00
Secretary	5.00
33. Social Welfare of Church—	
Chairman	10.00
Secretary	5.00
34. Theological Seminaries—	
Chairman	\$10.00
Secretary	5.00
35. Memoirs—	
Chairman	\$10.00
Secretary	5.00

Tellers and Secretary.

1. I. H. Ringgold	\$20.00
2. D. L. Grady	15.00
3. T. H. Brown	15.00
4. W. H. Jameson	15.00
5. W. M. H. Burnette	15.00
6. C. L. Williams	15.00
7. E. H. McGill	15.00
8. G. C. Bryant	15.00
9. _____	15.00
10. H. A. Carr	15.00
11. R. A. Grant	15.00
12. G. H. Evans	15.00
13. J. P. Richards	15.00
14. _____	15.00
15. _____	15.00

We recommend the re-adoption of Section 11, page 254 (General Conference Journal of 1916) referring to schools in Foreign fields.

We recommend the re-adoption of Section 12, page 254 (General Conference Journal of 1916) referring to Children's Day money.

We recommend that the law governing the distribution of Dollar Money, as found in the book of Discipline (page 399; section 2) be changed to read:

It shall be the duty of the Dollar Money Committee to make the division of the Dollar Money as follows:

40 per cent to the Financial Department.

20 per cent to the "Hawkins Plan" for (Superannuates, Widows and Orphans.)

8 per cent to the Church Extension Department.

8 per cent to the Missionary Department.

8 per cent to the Educational Department.

16 per cent to the Annual Conference.

We recommend the following considerations with our approval of the same to the Missionary Department for payment out of available funds:

1. West Virginia Churches	\$6000.00
2. Yoakum Station, Yoakum, Texas	500.00
3. Kingsville, Texas	500.00
4. Moulton, Texas	500.00
5. Shinir, Texas	500.00
6. Paris, Texas	250.00
7. Spiro, Okla	500.00

Immediate Relief (Church Extension Department).

1. St. Peters, Atlanta, Ga	\$500.00
2. Tyree Mission, Phila., (new for emmig)	500.00
3. St. Johns' Fordyce, Ind., (Fire)	500.00

4. Flipper Temple, Atlanta, Ga	\$ 50 .00
5. Greenville, N. C	50 .00
6. Nashville, N. C	200 .00
7. St. Peters', Valdosta, Ga	100 .00
8. Grandview, Texas	500 .00

We recommend the following consideration with our approval of the same to the Church Extension Department for payment out of available funds:

1. Bethel, Augusta, Ga	\$2000 .00
2. Charleston, W. Va	5000 .00
3. Malvern, Ark	1000 .00
4. "Campbell", Americus, Ga	2000 .00
5. Indianapolis, (Burned Church)	1000 .00
6. Coatesville, Pa	1000 .00
7. Metropolitan, New York, N. Y	1500 .00
8. "St James", Atlantic City, N. J	2500 .00
9. "Three Rivers," Detroit, Mich	2000 .00
10. Elkhart, Ind	1000 .00
11. Flipper Temple, Atlanta, Ga	1000 .00
12. Raleigh, N. C	1000 .00
13. "St. Phillips", Savannah, Ga	3000 .00
14. "Turner Tabernacle," Macon, Ga	3000 .00
15. "Wylie Ave.," Pittsburgh, Pa	13000 .00
16. "St. James", Dallas, Texas	9500 .00
17. "Allen Chapel", Fort Worth, Texas	3000 .00

Loans.

1. Hot Springs, Ark	\$1000 .00
2. Fulton Ky	500 .00
3. Dowaging, Ind	500 .00
4. Durham, N. C	500 .00
5. "Bethel", Kansas City, Mo	1000 .00

Respectfully submitted,

Your Committee on Temporal Economy:

A. L. Murray, *Chm.*, C. A. Wingfield, *Vice Chm.*, Henry Y. Arnett, *Sec.*

R. H. Ward, *Assistant Secretary.*

Members—

J. M. P. Lebala, J. W. Saunders, Thomas Hooper, J. C. Powell, Chas. Bundy, N. J. McCracken, W. H. Thomas, J. B. Isaacs, A. L. Townsley, J. T. Lomax, W. O. Slade, J. W. Washington, S. A. Harris, R. D. McLinn, James Murray, W. T. Pope, J. N. B. Walls, J. P. Richards, A. L. Brisbane.

REPORT OF COMMITTEE ON BOUNDARIES.

To the Bishops, General Officers, College Presidents and Delegates.

We, your Committee on Boundaries, ask to make our report:

After due deliberation, we recommend the following:

First. The Alabama Conference—The Alabama Conference shall consist of the following territory: Lowndes and Baldwin Counties, beginning at Union Springs running west, all of Bullock and Montgomery Counties south of the Montgomery and Eufaula railroad, beginning at Union Springs running south all of Bullock and Pike Counties west of the Mobile and Girard railroad, the Inverness and Troy Circuits, also Bethel and St. James churches, east of said railroad, all of Covington County, (except Florala, Opp, Poley, Liberty Hill, Lockhart and Greenbay charges,) all of Dallas, Wilcox and Monroe Counties east of the Alabama River, all of Autauga County (except Marburry and Pentacost), and all that part of the State east of the Alabama River not included in the South Alabama Conference, to the State line of Florida and the Gulf of Mexico.

Second. The North Alabama Conference—The North Alabama Conference shall consist of all the territory in the state north of Rome and Decatur Southern Railroad and shall include all of each of the following counties: Etawah, St. Clair, Bibb (except Garnsey and Brierfield Circuit), Jefferson (including Oxmore and Cleveland), Pickens, and all that part of the state lying north and west of these counties named and also the Fairview church in Hale County.

Third. The Central Alabama Conference—The Central Alabama Conference shall include all of Dallas County that is not included in the Alabama Conference and all that part of the state lying west of the Alabama River and Mobile Bay to the state line of Mississippi, Perry County and all of Hale County, except the Fairview church.

Fourth. The East Alabama Conference—The East Alabama Conference shall consist of the territory lying north of a line beginning northwest of Barbour County, including Glenville Circuit and running east to the Chattahoochee river, all of the territory of Bullock and Montgomery counties lying north of the Montgomery and Eufaula Railroad to the Alabama river, shall embrace all the counties of Macon, Elmore, Chilton, Coosa, Talladega, Shelby, Calhoun, and Cleyburn, all of the territory lying east of these counties and south of the Decatur and Southern Railroad to the state line of Georgia, also Marburry and Pentacost in Autauga County.

Fifth. The South Alabama Conference—The South Alabama Conference shall include the counties of Barbour, Coffee, Dale, Geneva, Henry, Houston and all that part of Bullock, Pike, Covington Counties not included in the Alabama Conference.

1. Arkansas Conference—The Arkansas Conference includes that part of the State north of the Base Line and west of the Fifth Principal Meridian, and that part of Pulaski County south of the Base Line, and all of Randolph and Lawrence Counties east of the Fifth Principal Meridian except no part

of Monroe, Lee nor St. Francis Counties shall be in the Arkansas Conference territory, except Brinkley, which shall be in the Arkansas Conference.

2. *South Arkansas Conference*—The South Arkansas Conference includes Bradley, Drew, Lincoln, Chicot and Ashley Counties, that part of Desha County west of the Arkansas River, Harrell Circuit in Calhoun County, Bartholomew and Tamo Circuits in Jefferson County.

3. *West Arkansas Conference*—The West Arkansas Conference includes all that part of the State west of the Saline River and south of the Base Line to parallel 34, and all west of Moro Creek to its confluence with Ouchita River, and all west of Ouchita River to the Louisiana line, excepting that part of Dallas County south of parallel 34, Cotton Belt, Thornton, Ellisville, Bearden, Harrell Circuits.

4. *East Arkansas Conference*—The East Arkansas Conference includes Phillips, Lee, St. Francis, Crittenden, Poinsett, Craighead, Mississippi, Greene, Clay and Cross Counties, and that part of Monroe County north of the Base Line and Desha County east of Arkansas River; excepting Red Fork, Brinkley, Clarendon Station, Postelle, Trenton, Turner Circuits.

5. *Central Arkansas Conference*. The Central Arkansas Conference includes Saline and Grant Counties east of Saline River, Cleveland, Arkansas Counties, that part of Lonoke, Prairie and Monroe Counties south of the Base Line, Dallas County south of parallel 34, Jefferson County except Bartholomew and Tamo Circuits, Clarendon Station, Postelle, Turner, Trenton, Bearden, Cotton Belt, Thornton, Ellisville and Benton Circuits.

Baltimore. The boundary lines of the Baltimore Conference remain the same as last quadrennium.

Bermuda. The boundary lines of the Bermuda Conference remain as they were last quadrennium.

California. The California Conference boundary lines remain as they were last quadrennium.

Colorado. The boundary lines of Colorado remain as they were last quadrennium.

East Florida. The East Florida boundary lines remain as they are.

Florida. The boundary lines of the Florida Conference remain as they are.

West Florida. The boundary lines of the West Florida Conference remain as they are.

Middle Florida. The boundary lines of the Middle Florida Conference remain as they are.

Central Florida. The Central Florida Conference boundary lines remain as they are.

South Florida. The original line of the A. C. L. Railroad separating the southern boundary of the Middle Florida Conference, and the Central Florida Conference; following said line to the Winston Junction, then southward to Mulberry, then to Lake Wales; then southeast to Seabring; then south to within five miles of Fort Myers, then following an imaginary line

to Key West including Winston Junction and Mulberry, shall be known as the South Florida Conference.

Georgia Conference. Remain as it is.

North Georgia Conference. Remain as it is.

Macon Georgia Conference. Remain as it is.

Southwest Georgia Conference. Remain as it is.

Atlanta Georgia Conference. Remain as it is.

South Georgia Conference. Remain as it is.

Augusta Georgia Conference. Remain as it is.

Indiana Conference. Remain as it is.

Illinois Conference. Remain as it is.

Chicago Conference. Remain as it is. And that they be given the privilege to organize a new conference.

Kansas Conference. Remain as it is.

Kentucky Conference. Remain as it is.

West Kentucky Conference. Remain as it is.

Louisiana Conference. Embraces that part of Louisiana south of the 31st parallel line, and east of the line running south from Morganza to the Gulf of Mexico, including West Feliciana Parish.

North Louisiana Conference. Embraces that part of Louisiana north of the line running through the extreme southern part of Natchitoches Parish, from the Sabine River to the Mississippi River.

Central Louisiana Conference. Embraces that part of Louisiana south of the line running the extreme southern part of Natchitoches Parish from the Sabine River to the Mississippi River: down the Mississippi River to the Morganza, then south through Garden City to the Gulf of Mexico.

Missouri Conference. The Missouri Conference remain as it is.

North Missouri Conference. The North Missouri Conference remain as it is.

Southwest Missouri Conference. The Southwest Missouri Conference remain as it is.

Mississippi Conference. The Mississippi Conference comprises all parts of Mississippi south of an imaginary straight line from Warrenton through Hines County including Jackson. Let the A. V. R. R. be the boundary line from Jackson to Newton, and all points south of the A. V. R. R. to Newton. Then the K. C. R. R. south of Newton be the boundary line including Laurel through to Alabama.

The North Mississippi Conference. The Mississippi River shall be the western boundary of the North Conference. The Southern R. R. from the river to the county line of Sunflower County at Long Switch, including South Greenville, shall constitute its southern boundary. Let the county line between Washington and Sunflower Counties going north, thence the county line between Bolivar County and Sunflower County going on north to the northern end of Bolivar County line and Coahoma County to the point near the town of Bobo, then by an imaginary line north passing one

and one-half miles west of the postoffice of Clarksdale, Miss., thence north to a point one mile west of Rudyard on the Valley R. R., thence by an imaginary line west to the Mississippi River to a point on the Mississippi River one mile and a half north of Friars Point shall constitute the eastern boundary of the North Mississippi Conference, and the western boundary of the Northwest Conference.

Northwest Mississippi Conference: Its southern boundary shall extend along the southern R. R. from the Washington County line to the eastern limit of the city of Greenwood. Its eastern boundary shall go north from east Greenwood by an imaginary line west of Bethel at Whaley then north between Carroll and Leflore Counties, directly north through Tallahatchie County, thence north between Quitman and Panola Counties, thence north between Tunica and Tate Counties and thence north to the state line of Tennessee including all towns on the North Dog R. R., in the Northwest Mississippi Conference. The above shall constitute the eastern boundary of the Northwest Conference and the western boundary of the Northeast Conference.

Northeast Mississippi Conference: Let the Southern R. R. from east of Greenwood to the Alabama line on the east comprise the southern boundary of the Northeast Conference including West Point and Columbus in the Northeast Conference.

East Mississippi Conference: We recommend that the northern boundary of the East Mississippi Conference comprise the southern boundary of the Northeast Conference. Let a point 3 miles west of Greenwood on the Southern R. R. be the starting point of the western boundary of the East Conference and the eastern boundary of the Central Conference: From said point travel south by an imaginary line to the Yazoo river, south along said river to Satartia, thence south by an imaginary line to A. and V. R. R. at Champion Hill, thence following said R. R. and Black Hawk river to Newman, Mississippi in Hinds County, shall divide the east conference from the Central Conference, except Jonestown in Yazoo City shall belong to the East Conference.

Central Mississippi Conference: The Central Mississippi Conference shall include all territory north of the Mississippi Conference boundary and east of the eastern boundary and south of the North Mississippi Conference boundary.

Michigan Conference: The Michigan Conference remain as it is.

New York Conference: The New York Conference remain as it is.

New England Conference: The New England Conference remain as it is.

New Jersey Conference: The New Jersey Conference remain as it is.

North Carolina Conference: The North Carolina Conference includes that portion of the state east of the eastern boundary line of the Counties of Vance, Franklin, Wake, and the southeastern line of Chatham, Moore, and Scotland Counties.

Western North Carolina Conference: The Western North Carolina Conference remain as it is.

Nova Scotia Conference: The Nova Scotia Conference remain as it is.

Ohio Conference: The Ohio Conference remain as it is.

North Ohio Conference: The North Ohio Conference remain as it is.

Ontario Conference: The Ontario Conference remain as it is.

Oklahoma Conference: The Oklahoma Conference remain as it is.

Central Oklahoma Conference: The Central Oklahoma Conference, be that of Chicasaw, Choctow, and Seminole.

Northeast Oklahoma Conference: The Northeast Oklahoma Conference remain as it is.

Philadelphia Conference: The Philadelphia Conference remain as it is.

Pittsburgh Conference: The Pittsburgh Conference remain as it is.

Puget Sound Conference: The Puget Sound Conference remain as it is.

South Carolina Conference: The South Carolina Conference remain as it is except Holly Hill and Eutawville in Orangeburg County shall be in the South Carolina Conference.

Northeast South Carolina Conference: The Northeast South Carolina Conference remain as it is.

Columbia South Carolina Conference: The Columbia South Carolina Conference remain as it is.

Piedmont South Carolina Conference: The Piedmont South Carolina Conference remain as it is.

Palmetto South Carolina Conference: The Palmetto South Carolina Conference remain as it is except the towns of Lake City and Scranton in the County of Florence be in the Palmetta Conference.

Tennessee Conference: The Tennessee Conference remain as it is except Wayne and Harden Counties be detached from Tennessee Conference and attached to West Tennessee Conference.

West Tennessee Conference: West Tennessee Conference remain as it is.

East Tennessee Conference: East Tennessee Conference remain as it is.

North Texas Conference: We therefore recommend that all that portion of the old original Northeast Texas Conference, north of the Central Texas Conference beginning with the western boundaries of the following counties: namely, Navarro, Kaufman, Hopkins, Delta and Lamar to the Red river, this to constitute the boundary line between the North Texas Conference and the Northeast Texas Conference and that the Blooming Grove Circuit and Pelham Circuit in Navarro County, will be included in the North Texas Conference.

Northeast Texas Conference: We further recommend that all that portion of the old original Northeast Texas Conference not included in the North Texas Conference shall constitute the Northeast Texas Conference with Oklahoma for its northern boundary and the State of Arkansas for its eastern boundary including that portion of Louisiana which lies north of the Texas Conference.

Virginia Conference: The Virginia Conference remain as it is.

West Virginia Conference: The West Virginia Conference remain as it is.

Liberia Conference: The Liberia Conference remain as it is.

Sierre Leone Conference: The Sierre Leone Conference remain as it is.

Cape Colony, Transvaal, Orange River, Zambesi, Natal Conferences: That the boundary lines of South African Conferences remain as they are, with this exception: That Fourteen Streams and Warrenton Fall on Cape Conference and Taung and Boetsap to the Transvaal Conference.

West Indies: The West Indies Conference remain as it is.

South American Conference: The South American Conference remain as it is.

R. E. Wilson, *Chm.*; G. D. Carnes, *Sec.*; S. P. West, W. B. Lee, C. A. McGhee, L. V. Starkey, S. P. Washington, W. H. Giles, G. W. Jones, Geo. A. Anderson, G. W. Robinson, W. H. Peck, J. R. Ransom, J. H. Wilson, W. B. Brooks, A. M. Ward, George F. Martin, W. H. Thomas, R. V. Branch, J. T. Wilkerson, L. H. Smith, S. D. Roseboro, H. D. Canady, A. Cooper, A. M. Jordan, L. F. Alston, D. J. Turpin, Geo. C. Johnson, W. C. Crawford, E. B. Mack, S. P. Washington, H. Dean, W. H. Edwards, H. Steward, J. R. Power, J. T. Reese, G. B. Brown, N. B. Morton, A. P. Gray, Chas. H. Shelto, A. A. Godwin, R. D. Brooks, J. T. Horns, J. B. Carter, J. W. Walker, J. E. Starkey, R. W. Whitehurst, R. A. Grant, M. D. Potter, C. S. Long, G. W. Archie, T. W. Kidd, E. J. Nance, J. W. Johnson, J. N. Campbell, H. C. Beasley, P. W. DeLyles, A. H. Hill, R. C. Holbrooks.

St. Louis, Mo., May 13, 1920.

To the Chairman and Members of the General Conference in 26th Session Assembled.

We, the members of the Committee on Credentials beg leave to submit this our supplemental report.

We have had a number of very stubborn contest cases to consider which has taken up considerable time and we found it to be very tedious.

We beg to recommend our findings in said contest cases as follows:

Case No. 1. Robert Sims of the North Alabama Conference, where there appeared to be some irregularity in the findings of the Electoral College. After careful investigation, we find that the said Robert Sims is entitled to his seat and we so recommend.

Case No. 2. D. M. McGill, of the Columbia S. C. Conference, *et al* vs. Lykes, *et al*. We have heard the evidence and arguments of attorneys, both *pro* and *con* and after due consideration, we recommend that Lykes be allowed to retain his seat.

Case No. 3. H. C. Delaney vs. J. T. Lomax, *et al*, of the Northeast S. Carolina Conference. After listening to the testimony and arguments of attorneys we recommend that the complaint be dismissed and that J. T. Lomax, *et al*, be allowed to retain their seats.

Case No. 4. J. M. Carson vs. J. E. Thomas, *et al* of the Piedmont S. Carolina Conference. We have also considered evidence and listened to arguments of attorneys in this case and after due deliberation, we recommend that said complaint be dismissed and that J. E. Thomas, *et al*, be allowed to retain their seats.

Case No. 5. George Garrett, vs. Charles H. Ward, of Piedmont S. Carolina Conference. We have considered the evidence and arguments of attorneys in the said case and the Committee finds that it has no right to pass upon the membership of the Electoral College as it has the right to judge upon the competency of its membership. We therefore recommend that said complaint be dismissed.

Respectfully submitted,

R. S. GOODEN, *Chrm.*

J. C. HOLLAND,

E. D. COOPER,

F. M. JOHNSON,

H. Y. TOOKES,

B. W. FOREE,

F. M. GOW,

L. S. OVERALL,

A. R. DOBBINS,

E. J. LUNON, *Secretary,*

J. S. MORANT,

M. H. LEATH,

J. W. MITCHELL,

P. R. ROBERTS,

J. L. STORM,

H. M. STEADY,

S. T. WIGGINS,

P. A. RICHARDSON,

J. W. FRAZIER.

REPORT ON A. C. E. LEAGUE.

St. Louis, Mo., May 12th, 1920.

To the Bishops and Members of the 26th General Conference of the African Methodist Episcopal Church.

Dear Fathers and Brethren:

We, your Committee on the report of the Allen Christian Endeavor League, beg to submit the following report:

Having examined books and vouchers of the General Secretary, Dr. J. C. Caldwell, we commend the neatness of the same. We also wish to commend the Secretary for his wise and business-like administration of the affairs of the department and for the most excellent results attained during the past Quadrennium.

We are aware that the past great world war found the United States of America unprepared for war and the Government having caught a wider vision, and in order not to be found in such a state the second time, has inaugurated training camps at various points throughout the country to train the youths for service for its flag, in order that the flag may be forever free.

If military training is necessary for the preservation of the peace of any country, how much more necessary for the training of the soldiers of the cross and followers of the Lamb? The young people must be saved for

service, and at no place can this be done so effectively as in the Allen Christian Endeavor League.

The open Bible and the family altar ought to be given greater stress by our Bishops, P. E.'s and pastors for nothing can take the place of family training.

The literature of the League has kept pace with the times and is among the best to be had.

We commend the Secretary for the contribution of \$1000 for the Superannuated Preachers' Fund and pray that the blessings of God may rest upon him into whatever field he may be called or sent.

We recommend that the law on page 390, book of Discipline be so amended as to read, "To maintain the work of the Allen C. E. Leagues, each local league or church, shall be required to report one dollar at the Annual Conference under the caption, 'How much for the A. C. E. League?' one half of which shall be paid to Superannuated Preachers' Fund."

Secondly, we recommend that one night or afternoon be given in each Annual Conference to the young people to be known as the "Young People's Anniversary", and a suitable program be arranged for the same.

Thirdly, that the General Church observe the week before Easter as "Self-Denial Week" and evangelistic services be held and an offering be taken for missionary purposes, wherever practical.

We recommend that these recommendations be referred to Committee on Revision of Discipline.

Respectfully,

C. S. LONG, *Chrm.*,

J. H. HALL,

W. M. ANTHONY,

H. E. DAVIS, *Sec.*,

S. S. MORRIS, *Committee.*

REPORT OF THE COMMITTEE ON THE MISSIONARY DEPARTMENT.

To the Bishop and Members of the 26th Quadrennial Session of the General Conference of the A. M. E. Church, now Assembled in St. Louis, Missouri.
Greetings:

We, your Committee on the Missionary Department beg to report.

We have examined the Report read by the Secretary, Dr. Rankin, and compared it with the books found in the office, and find that the Report brings to us an accurate and intelligent account of the business and missionary activities accomplished during the four years now ending.

We rejoice with you in the increased missionary interest which has come to African Methodism under the leadership of Dr. Rankin, this Quadrennium. Despite the financial stringencies brought on by the great "World War," the Missionary Department has weathered the storm, passed through the "rockies" and met the demands made upon it from the Mission fields, with great satisfaction to all concerned.

Facts and figures presented in the Report tell the good story that the work in South Africa is well-nigh self-supporting. And this, in the face of the fact that direct superintendency could not be given during this Quadrennium, because of war conditions.

We find that our work in West Africa has suffered more than any other because of the great ravages of influenza and the multitudinous hindrances brought on by the great "World War." But, the work still lives and your Committee recommends that we renew our missionary endeavors and prayers for our work in West Africa and "stay at it," with heart and pocket book until we hear the "Well done, Enter thou into the joys of thy Lord."

We also find that the financial returns from all sources during the four years ending foot up \$249,898.62. This is a good showing, considering the conditions through which we have passed, and we praise God for help which has brought us to this day.

Your Committee does not look with favor upon the petition sent to us by the Missionary Women, praying that this General Conference create a new Board, especially for them. We believe that better results can be obtained by continuing as we are and we recommend that no change be made along this line.

We recommend that South Africa and West Africa each remain separate Episcopal Districts with direct superintendency.

Second, we recommend that the W. H. and F. Missionary Society and the Parent Mite Missionary Society continue to operate as they are.

Respectfully submitted,

D. J. Turpin, *Chrm.*, J. B. Butler, J. C. Cooper, W. D. Certain, G. B. Ashford, F. M. Gow, Jno. E. Jackson, J. F. Griffin, I. H. Dixon, B. J. Jones, H. M. Steady, J. W. Sanders, H. P. Anderson, William Steward, J. E. Brown, J. A. Lindsay, *Secretary*.

REPORT ON STATE OF THE CHURCH.

To the Bishop and Delegates of the 26th General Conference of the A. M. E. Church.

Dear Fathers and Brethren:

Your Committee on the State of the Church, begs leave to submit the following brief report. In view of the fact that certain references will be made to the church in the several literary reports either in detail or general, your Committee feels that it is not necessary to make this report lengthy.

The church of Christ is a divine institution, composed of faithful men, or baptized believers,—in which the pure word of God is preached and the sacraments duly administered. When Jesus began to interrogate His disciples as to the opinion that men had of Him, they said, "some say thou art John the Baptist, some Elias and others Jeremiah or one of the prophets." But Peter had his Lord and Master to know that so far as he was concerned,

that this was the Christ, the Son of the living God. After Jesus had invoked a blessing upon Peter, He says, "thou art Peter, and upon this rock I build my church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loose in heaven." So we get the idea that the church is an institution for the ingathering of men into the sheepfold of Christ. Then to gather men into the church they must first be attracted. Our Lord said I, and if I be lifted up I will draw all men unto me. Hence, the mission of the church is to draw men into the kingdom. The church must go everywhere and change men until, society, the community, the Government shall know Jesus.

We are glad to say that the church is still marching on with the banner of the Cross unfurled and up-lifted. The uprising between the nations during the last four years, did not stop the church in her progress, nor turn her from her principles, but she has kept her course onward and upward, pointing out new duties and lifting the nation up to heaven and God. We are very proud of the splendid achievements of the A. M. E. Church during the last Quadrennium, both spiritually and financially. Perhaps there has been no time in the history of the A. M. E. church, when her worth, influence and work were any more appreciated than the past four years of carnage and bloodshed.

The divine purposes of the church have been made to shine clearer, brighter, and larger than ever before. Men have been made to acknowledge the church as a divine institution for the help of mankind.

The church may be regarded as a panacea for all the spiritual ills of the human family, and the church will do more for the betterment of the world than any other institution. During the early stages of the world war, it was a popular expression to say that the church was a failure, but the failure came outside of the church. The failure came to those who were out of harmony with the church and Christian religion.

The church has been a potent factor in the many organizations for the comfort of soldiers and sailors. While the enemy of the church was trying to destroy all that was beautiful and inspiring, the church was on the spot, in the thickest of the fight, administering her comfort and cheer as no other hand and voice could do. The Y. M. C. A., the Red Cross and other religious organizations were but the angels of mercy that grew out of spirit of the church, doing good and serving humanity as only the church can do. From all over our connection the air is rife with the cheering reports of the conversions of souls and accessions to the church. This goes to show that, in the midst of confusion, unrest and upheavals, both spiritual and economic, the church is busy in her mission—seeking the lost and bringing them into the fold and driving the word of God home to the sinners until they are made to break forth in praise and hallelujahs unto the Lord.

Our class meetings, prayer meetings, love feasts and public worship are well attended and the sacraments administered regularly and believers are made strong in the Lord and the power of His might.

The churches are in a healthy condition financially. Never before in the history of the A. M. E. church have such large sums of money been raised. Debts of long standing have been paid off. Regardless of the high cost of living, the people are more liberal in their contributions.

Our ministry is more efficient than ever before, the door to admission in our conferences is more rigidly and sacredly guarded and none but the prepared dare enter.

Through our Teachers' Training Course, the Sunday Schools are doing most excellent work and the young people of the A. M. E. church both in the Sunday School and the A. C. E. League have learned that the word of God is a lamp to their feet and a light to their pathway. We also hail with delight the hour of organized union. The time seems ripe for the coming together of the three churches of which we have heard so much, the A. M. E., A. M. E. Z. and C. M. E. churches.

Not discrediting the past, recognizing that the old methods have served largely their day and hour with great profit, but in this age of reconstruction, we deem it necessary that the church should become more practical in her relation to society in order that the general public may be able to really see and appreciate what the church means and stands for in any community.

We therefore recommend that wherever possible, that the church take an active part in social settlement work and to engage in any activities that will enhance and dignify the religious and educational atmosphere among our people.

M. F. SYDES, *Chairman.*

L. L. BERRY, *Secretary.*

St. Louis, Mo., May 17, 1920.

To the Bishop, General Officers; Representatives of schools, Delegates, Members of the 26th General Conference of the A. M. E. Church. Greetings:

Fathers and Brethren:

We, your Committee on Theological Seminaries, beg to report.

We have had before us the representatives of our various theological schools. We have also carefully examined the address of the Bishops and the report of the Secretary of Education and beg to report.

The training of the ministry is a matter of vital importance in the church and should receive our unqualified support. During the last year there have been in attendance in our theological schools 329 pupils. We have graduated during the Quadrennium, 124.

Many conferences have established scholarships for such students.

Our graduates and undergraduates have filled and are filling responsible positions throughout the church. We are represented on the Episcopal Bench, and have been represented on the roll of the General Officers. We have also furnished men to fill the positions of Presidents of Colleges and

Deans of Seminaries. Many of our presiding elders and pastors are the products of these schools. Representatives of our work are found in all parts of the country and also in every foreign field.

We beg to recommend—

1. The Centralizing of our work by establishing or strengthening two or more Theological Seminaries in accord with the recommendation of the Bishops in their address.
2. The retaining of Theological chairs in our various schools where work of such is necessary and is now being conducted.
3. A general increase in the salaries of our teachers.
4. The standardizing of the work of our Seminaries and Theological schools.
5. That scholarship in same be established by all our conferences.

Respectfully submitted,

N. J. McCRACKEN, *Ch.* GEO. F. WOODSON, *Sec.*

L. C. FISHER, I. M. BURGAN,

EDW. R. VAUGHN, R. B. SMITH,

P. W. GREATHEART, M. C. WRIGHT.

THE REPORT OF THE COMMITTEE OF FEDERATION OF THE COLORED METHODIST CHURCHES.

To the Bishops, General Officers, and Delegates to the 26th Annual Session of the General Conference.

We, your Committee on the Federation of the Colored Methodist Churches beg leave to submit the following:

We reaffirm our belief in the wisdom of the General Conference in adopting the articles of "Organic Union", thus binding into one great body all the colored Methodists in America. We believe by this step that much has been accomplished for effective work for our people along the lines of uplift, this an age of union.

Those of the same political suasion, those of the same business attainments, of racial proclivities and religious tenets, are federating for the purpose of conserving their best interest and to promote that cause which they represent; therefore, we, your Committee, would heartily approve of the plan of federation which Organic Union presents for the Colored Methodist Churches.

We realize that much time will be required in working out details for Organic Union, in the meantime, we recommend that whatever benefits may come to the race by federation should be given to the race. Again we heartily concur with whatever steps may be taken to give to colored Methodism the power for good that rightly belongs to a united church.

W. H. JONES, *Chrm.* H. D. WINN, *Secretary,*

H. S. SIMS, Wm. H. GILES,

A. D. AVERY, A. N. W. BUTLER,

W. MASON.

St. Louis, Mo., May 19, 1920.

To the Bishop, General Officers, College Presidents and Delegates of the 26th Session of the Quadrennial Conference of the A. M. E. Church.

We, your Committee on Sabbath Observance beg to call your attention to the following facts:

We have carefully noted that within this day of pleasure seeking that there is a tendency to divert the Christian Sabbath into a mere pleasure seeking.

We would call attention to the fact, first, that the Christian Sabbath is a day of rest and worship and that at no time is the church to withdraw its position with reference to the sanctity of this holy day.

We need not mention the many diversions that are being urged on the Sabbath, some of which are becoming legalized by law, such as Sunday base ball, moving pictures, theatres, and many other such things.

We, your Committee, hold that the position of the church must be to foster only those things on the Sabbath which have their sanction of authority on the Word of God. We cannot give way to a continental Sabbath and we would further urge that our church make its position known in regard to the observance of the Christian Sabbath.

In view of these facts we, your Committee, most humbly and prayerfully submit to you our report.

Committee on Observance of the Sabbath:

1st District, H. P. Anderson, *Chr.*; 2nd District, Melvin J. Keys; 3rd District, ————; 4th District, George W. Jones; 5th District, J. C. C. Owens; 6th District, M. T. Robinson; 7th District, L. R. Nichols, D. B. Nelson; 8th District, C. S. Jones; 9th District, S. L. Bates; 10th District, A. W. Heyward; 11th District, W. D. Certain; 12th District, F. A. Young; 13th District, J. B. Richardson, J. A. DeWitt Martin; 14th District, G. R. Whitney; 15th District, G. Burrell Williams.

St. Louis, Mo., May 6th, 1920.

To the Fathers and Members of the 26th General Conference of the A. M. E. Church in St. Louis, Mo., Assembled.

We, your Committee on Educational Department of the A. M. E. Church, beg to make our report:

We find the Department in splendid condition from every viewpoint. Thousands of dollars have been raised for education, credible buildings erected, thousands of dollars in mortgages lifted and many schools set free of debt.

We have examined the books, vouchers and papers of the Secretary of Education and find them correct in every particular. We commend him for his splendid method of book-keeping which is in keeping with this progressive age. He has sought our interest with the General Educational Board and has won for our schools recognition and appreciation to the ex-

tent that some of our schools, are already recipients of donations from that Board.

He associated with the President of our Board, Bishop W. D. Chappelle, D. D., has rendered us service of which this General Conference should feel proud.

We recommend that resolutions, A, B, C, D, E, F, I, and J, be adopted, and that H be deferred for future consideration.

Respectfully submitted,

J. R. CAMPBELL,	G. A. GREGG,
L. B. KINCHION,	L. LINDSEY,
Wm. H. TRUSS,	J. P. B. RICHARD,
T. W. CLARK,	J. A. JONES,
JOSEPH GOMEZ,	O. L. MOODY,
S. H. SAVAGE,	F. M. GOW,
I. A. WHITE.	

REPORT OF SPECIAL COMMITTEE ON FEDERAL COUNCIL RELATION.

St. Louis, Mo., May 10, 1920.

Pursuant to the call of the Chairman, the Committee met in the room of the Bishops' Council and took up the matters submitted to it.

On motion of Rev. R. H. Bumry, it was voted that we recommend that the A. M. E. Church continue its relation as a participating member of the Federal Council.

On motion it was voted that we ask that our representation in the Federal Council be composed of the following persons who are hereby nominated:

Bishops—J. A. Johnson, L. J. Coppin, John Hurst, J. M. Conner, J. H. Jones, H. B. Parks. Revs.—C. P. Cole, A. J. Wilson, R. H. Bumry, J. A. Lindsay, J. E. Beard, W. P. Q. Byrd, J. Q. Johnson, S. A. Williams, J. A. Gregg. Profs. J. R. Hawkins, E. B. Kincheon.

It was further voted that all other questions relating to our participation in the work of the Federal Council be left with our present representatives among the officers of the Federal Council.

Respectfully submitted,

Bishop J. A. Johnson, *Chairman*; C. P. Cole, R. H. Bumry, J. P. Q. Wallace, W. O. Tyler, J. A. Lindsay, E. H. McGill, W. P. Q. Byrd, N. W. Williams, A. S. Jackson, J. A. Gregg, J. W. Whiteside, J. P. Richards, F. M. Gow, Jos. Gomez, J. R. Hawkins, *Secretary*.

ORDINATION SERMON DELIVERED AT THE TWENTY-SIXTH
SESSION OF THE A. M. E. GENERAL CONFERENCE.

(BY BISHOP EVANS TYREE, D. D.)

Stenographically reported by Olive L. Campbell.)

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” (Acts 20: 32.)

This is the Apostle Paul’s commendation to the elders at Ephesus—the chief and highest commendation to be given to any set of Christians. This congregation assembled here today represents a body of Christian worshippers, with its Bishops, its General Officers, its teachers and singers, and this platform represents the religion of such an assemblage. We are all equally dependent upon the same great God and we all believe in Him. We have been taught from our mothers’ knees to believe in God, the Allwise, the Almighty, the Eternal. We have been taught that we should put Him first, and that by seeking His Kingdom first, all other things will be added.

The minister as well as the layman, the bishop as well as the licentiate, all must depend upon the same great God. All must seek to obtain the same religion, not to play with it, nor mock it; but to absolutely possess it, practice it and grow by it as it grows in us. A person that is above the religion of Jesus Christ is too proud to pray; he cannot shed tears, he cannot humble himself to his knees. But, if the religion of Jesus Christ is to reach all—if all are ever to partake of His goodness, then all must humble themselves alike before Him.

The Apostle Paul, in these touching words, in this valedictory (for it is a valedictory) is about to say what some of us have been saying for years—“Good-bye. Take care of yourselves: trust God; pray for me, I shall pray for you. I am going away, but before I go, ‘brethren, I commend you to God.’”

And, who is equal to our God! He who spake and worlds came. He who spake and light came; He who spake and the sun, moon and stars marched out at His fiat; He who spake and mountains arose; He who spake and valleys sank; He who spake and waters rolled; He who spake and lightnings flashed; He who spake and thunders muttered; He who spake and said, “Let us make man.” God in the beginning; God in every second from the beginning; God in the eternal period back of the beginning; God in the Eternity to come—GOD.

“I commend you to God.” God who planted the lillies; who gave the tender tint to the rose. God who made the grass grow, and taught the birds to warble their sweet songs. God who made man in His own image, and said to him: “Have thou dominion.” The Omnipotent and ALL-powerful God who lifted the Himalayas and spread out the Pacific; who gave to us the fruits of the earth; who gave us a SOUL. The All-powerful God who can

do at His will anything; who can make a world and then end it at a moment's notice. Almighty! Omnipotent!

If you are pursued by your enemies and want deliverance, want someone to come to your rescue, call on God. The Psalmist said, "some men trust in horses and chariots, but I will think on the Lord." We who are Christians would rather risk the Lord than horses and chariots. And so, my brethren and sisters, friends and Bishops-elect, we must put Him ahead of everything else, and especially you, my brethren, who have just been elected Bishops. From this day forward, you will need God as you have never needed Him before. If you can last ten years, and God will let me last that long, I hope you will have a talk with me. I wish to assure you, however, that God will be very near to those who put their trust in Him; though invisible to our physical eyes, yet if we have sufficient faith, we can always feel His presence.

Like the Prophet Elisha, when there seemed to be no escape from his enemies, the heavens above seemed to be shut out by dark clouds and no help was in sight, his companion said: "Alas, my master! how shall we do?" But the old Prophet knew that help was near and simply said: "Lord, I pray thee, open his eyes, that he may see." And when his eyes were opened, the hills and mountains were full of horses and chariots and God delivered them. With God's horses and God's chariots going ahead of us, there can be no failure.

The All-knowing God! How many times, brethren, when the burdens, responsibilities and cares of our several offices were pressing heavily upon us, when no help seemed near, when right seemed on the scaffold and wrong on the throne, did God assure us that He was near, keeping watch above His own. Sometimes, when you have made every kind of sacrifice for God's cause that your great, consecrated heart may be capable of making, men will attribute the wrong motive for your actions, and you lie down with your heart bleeding and pray, "O, God, who is sufficient for all these things stand by me!" Then the comforting answer comes, "Thou knowest that I love thee, and will take of thee." And we are able to go on.

I must tell you, brethren, who are about to enter upon the greater duties of the ministry, just a little ahead of you there are shadows dark and deep; there are treacherous men; there are lions in the way, some chained and some unchained. But God knows where they are and how to lead you safely by them. I commend you to Him, because I have traveled the same way, and He has led me. No matter how great the works of the devil, God will always be in the ascendancy, and "He will send His angels and give them charge concerning thee, and they will bear thee up in their hands unless thou dash thy foot against a stone."

And then I commend you to the Omnipresent God. Always present; everywhere present. Ever careful of His own. Like the mountains about Jerusalem, so is the Lord God about them that trust Him. When your

enemies undermine you, and sometimes take the bread from your family, God is near. Trust Him and He will take care of you. God loves His people, and especially does He love the ministry; but my brethren, my colleagues, we must merit His love. He has provided an ample, but not a *rich* living for his ministry. It is not His plan for this to be a rich affair in this world's goods, but in experience.

The Ever-present God. Some of us know from experience that He is ever present and we know of His ever-willingness to help us. Sometimes the snares are set and the trap about to be sprung, when God steps to our side. Some of us here on this rostrum today, would have been in eternity if it had not been for the omnipresence of God. John Wesley said, when he was sinking and about to go, "Brethren, the best of all is—God is with us." And I want to say to you today and to this General Conference the best of all is, God is with us.

We must get closer to God; we have gone too far away; too much style, too much form, too much fashion. Before I sit down today, I wish there could be a revival of the old kind, and that souls innumerable might be brought into the Church of God. It might have happened at one time long ago, but I fear we have strayed too far away.

I commend you to God. Brethren, let us not be ashamed of the religion of our fathers. The religion that was good enough for them is good enough for us. They trusted God, and followed Richard Allen to his black-smith shop and today we stand here a strong denomination, worshipping God unmolested and unafraid, under our own vine and fig-tree. Richard Allen stood in his black-smith shop and his hammer brought forth sparks, but this today does not look like sparks it looks like FIRE. He trusted God, and God Almighty heard him, as He will hear us.

We shall be scattered day after tomorrow, and some of us are not going to attend the next General Conference, but gird up your loins! forward march! Let us go into the conflict with our bosoms bared to shot and shell, trusting God as our leader. I commend you to God. Look into His Word and read it for the grace it gives you.

And finally, He will give you an inheritance among all them that are sanctified. Joel, Obediah, Jeremiah, Ezekiel, Daniel and Enoch who walked with God three hundred and sixty-five years and was not, because God took him to heaven. "I will give you an inheritance among all them that are sanctified." There are some of *ours* in this number: Allen, Payne, Dickerson and many others. They are here today, their spirits hovering over us as we consecrate these five Bishops-elect to God's service. And God is here. I commend you to Him. God bless you! Amen.

EFFICIENT CHRISTIAN LEADERSHIP, THE NEW DAY CHALLENGE.

BY DR. W. A. FOUNTAIN, PRESIDENT MORRIS BROWN UNIVERSITY

Bishops, General Officers, College Presidents, Delegates, Ladies and Gentlemen:

"The age in which we live is strange and evil and full of hope." These are strenuous times. Men are feverish with excitement and are daily standing on the edge of expectancy. Great world movements and tremendous problems confront them and demand consideration. The world seems to stagger beneath the weight of disasters. Time has never carried such burdens of events upon its shoulders. Father Joseph Ryans, one of the South's brightest minds wrote;

Life is a burden—bear it,
Life is a duty—dare it,
Life is a crown—wear it.

We live in a world peculiarly fitted to stimulate and enlarge the mind. The language of the day and night is so pictorial and profound that the mind cannot resist its appeal. The great fact in this universe is that life is a service.

The church realized that efficiency and preparedness are the outstanding words and imperative demands of the age, and that their application is absolutely necessary to guide the ship of church through the crisis of the coming ages early committed itself to the sacred cause of Christian Education. Hence Wilberforce University, Payne Theological Seminary, Kittrell College, Western University, Morris Brown University, Turner Theological Seminary, Payne College, Allen University, Campbell College, Lampton College, Payne University, Turner College, Paul Quinn College, Edward Waters College, Shorter College and others.

These are our great cantonments for the efficient Christian training of our leaders to meet the challenge of the new day. Our fathers were profoundly conscious that to place their young people in front line trenches without training was to invite confusion, blunders and discouragements which would eventually result in disaster, shame and ultimately defeat.

The church's great problem today is not how to gather the people, as important as that is; but her real problem is the righteous adjustment of our racial group to the civic, economic, educational and religious status of this twentieth century in order that the more than twelve millions of black brothers may fit into this so-called Christian civilization, with the more than ninety millions of white brothers on the high plan of God our Father, Christ our Redeemer, and Man everywhere our Brother.

We have been more than twenty centuries in making this world a neighborhood; but in this new day we must make this world by efficient Christian training a brotherhood. We must keep ever in mind that we are living in a new day, and dealing with a new Negro who differs from the

old Negro in qualities of mind and expressions of mental activity and Christian character.

This new Negro has a new vision. He cannot see why thrift, loyalty and forbearance on his part have not produced a fair and harmonious adjustment. Hence he has decided to contend and agitate for his citizenship rights and full democratic privileges.

He must of necessity turn to sober and deeper thinking, a truer and a more profound culture of mind and heart, more generous judgment and a more thorough knowledge of mankind and world movements.

The clarion call today is loud and earnest for a more efficient Christian leadership. Our schools are the backbone of our prosperity. Education is the greatest business in which we are unitedly engaged. More money is being spent to maintain our great educational system than for any other social enterprise, and the reason lies profoundly planted in the belief that education will make men and women more efficient. "Mind is the shaping and controlling force that influences every step of progress" said Mark Hopkins. Education trains the mind, expands the mental powers, unfolds and develops them.

Great is art, science, literature and Christian religion, but all these are in their embryonic state. The sweetest notes of song are yet to be discovered, the last cord is yet to be found. The real Christ life is far from being practiced.

The greatest men of all the ages are those who have stood most alone of whom we are the most proud. Thus Luther stands out as a star of the first magnitude for Protestantism, and Fox for Quakerism, and Wesley for Methodism, and Lincoln for the great nation he saved, Booker Washington for industrial education, Daniel Alexander Payne for Christian Education and Richard Allen for the religious freedom of mankind.

It is your strong men who stand alone, whose strength is in their brain and heart. These sit on the throne of the ages and sway the majority to their will. These make and mold the mighty forces with which empires have to deal.

Courageous thinking is the challenge of the efficient Christian leader.

The real leader lives and dies for the community, for those of the coming generation, and our most sober thoughts should be that we are the progenitors of a coming race. It is a great honor to be an educated Negro today; but with this distinction comes great responsibilities and coveted opportunities. In order to attract and hold the attention of our great constituency we must challenge them with a robust program, such as I believe this great gathering of efficient Christian leaders contemplate.

The denominational institutions are preparing our leaders of tomorrow—these institutions are growing strong men, sun-crowned men. For this reason, among the others, our connectional institutions are entitled to better support, stronger faculties, better facilities. Let not financial

prostration and pessimism of weaklings deter our leaders in the full and complete equipment and development of our Educational institutions.

There never was a time when the reason was so insistent and the challenge so defiant for our church leaders to definitely outline our educational policy as it is today.

This age is undergoing a reinterpretation of education. "Education" said the great English Cardinal "is not knowing, it is the preparation for more knowledge". Dr. John Dervy said: "The result of education is a capacity for further education."

As the level of civilization lifts, and it has been lifting rapidly, a higher type of man is called for. Life today calls for a trained mind. It takes a different kind of man to drive an electric car, than the man who drove a mule team, for the mule helped to do the thinking then, now he must do his own thinking.

All races and nations are facing difficult and perplexing problems, the storm period of discontent is upon us. The recent undreamed of World War has brought all the forces of the earth under its influence, and even the church has not escaped.

There is something mysterious, perplexing, confusing, and confounding about it all; but this is not the time for leaders to grow weak or become alarmed or burn into a passion. We are being called by these critical world conditions to a forward movement along financial, educational, and religious lines. We are confronted with both a duty and a challenge to support these programs, and our connectional church is putting a definite content into this American life, namely, self-help, individual initiative and race consciousness. Truly may we say:

We are rising to take our place,
Beside the noble, the inspiring,
With energy and conscious pride,
To the best things we are rising.

The efficient Christian Leader in this new day must be a real man, a live man, a true man, a simple man—great in love in his life, in his work, in his simplicity, in his gentleness. He must be trained so as to enter sympathetically and cooperatively with every line of his race's endeavors. Experience and observation have proven that whenever the church has proven inadequate it has been due to inefficient leadership.

Never in any era of humanity as we believe, has there been a louder call, a more insistent demand, an intenser need, a fuller and wider opportunity for men of original, virile, masterful minds and disciplined sagacity to lead their fellowmen through the mazes of modern, social, political, commercial, industrial, moral and religious complexities. The cry for leadership is vehement and pathetic.

"The times want scholars—scholars who shall
 shape
 The doubtful destinies of dubious years
 And land the ark that bears our country's
 good
 Safe on some peaceful Ararat at last.
 The age wants heroes—heroes who shall dare
 To struggle in the solid ranks of truth;
 To clutch the monster error by the throat;
 To bear opinion to a loftier seat;
 To blot the era of oppression out,
 And lead a universal freedom on."

EULOGY ON REV. JOHN THOMAS JENIFER

BY REV. A. L. GAINES.

John Thomas Jenifer was born in Prince George County, Maryland, March 10, 1835, of slave parentage. In 1853, he took up his residence in Baltimore, Md. On April 4th, 1856, he was converted and began his Christian experience by connecting himself with the African Methodist Episcopal Church. He began his successful educational career by studying at Taylor's Commercial College at New Bedford, Mass. On the 21st of July, 1862, he went to the extreme western part of this country and made his residence in the state of California.

In October of that same year he heard the divine call to the Christian Ministry. In answer to that call, he accepted an appointment from Rev. T. M. D. Ward, afterward Bishop Ward, and on October 8th, 1862, was stationed at Sacramento City.

Having served in the California Conference, until January 22, 1866, he was transferred to the Ohio Conference, in order that he might matriculate as a student of Wilberforce University.

Having finished his course at Wilberforce with distinguished honor he was then transferred to the Arkansas Conference and stationed at Bethel A. M. E. Church, in the City of Little Rock.

Having served with success and eminent acceptability in the Arkansas Conference, in 1880, he was transferred to the New England Conference and stationed at Charles-Street A. M. E. Church, Boston, Mass.

Having reached a place in his denomination which placed him in the front ranks of the ministers of the church, he was transferred to the Illinois Conference and stationed at Quinn Chapel, Chicago.

In the Baltimore Conference, of which he was a member during the last years of his ministry, he served as pastor of Metropolitan Church, Wash-

ington, St. John's and Waters Churches, Baltimore, and as Presiding Elder of the Easton District.

He served as Secretary of the Connection Preachers Aid Society, by appointment of the Bishops' Council.

In 1912, at Kansas City, he was elected Historiographer of the A. M. E. Church and was re-elected in 1916, at Philadelphia. During his tenure of office as Historiographer, he gave the church the second volume of the Church History.

In March 1919 he was quietly and peacefully translated at the ripe age of eighty-four years.

The long and eventful career of Dr. John Thomas Jenifer has impressed the Church, the race and the nation. In the contemplation of his life several lessons impress themselves upon us.

To the young of the race, the life of John Thomas Jenifer, rising from slave birth to the position of Historiographer of a great denomination, speaks a word of hope—viz.: obstacles and circumstances are no barriers to the higher hills of intellectual greatness, when Christian character is made the foundation of our aspirations.

To us of his same communion, the life of Dr. Jenifer shows wherein lies the real strength of African Methodism—The strength of African Methodism is not in its numerical or financial strength, not in its territorial or intellectual strength, but it lies in unbounded faith and overpowering zeal to extend the Kingdom of Christ.

To us today the life of Dr. Jenifer peals forth an unmistakable anthem of the beauty of a Christian life. I have stood before some piece of sculpture carved by a master hand, and oft admired its grandeur; I have gazed at paintings from the grand old masters and wondered at their achievements; I have sometimes been enraptured with the beauties of the songs from the muses under their inspiration, but I cast aside the carvings of the sculptor, brush away the productions of the master painters and turn a deaf ear to the songs of the muses, when I contemplate, the heights, the depths and breadths of a beautiful and unselfish Christian character consecrated to Christian service. The end of such a life is only its beginning.

The life of Dr. Jenifer is another conviction to us of the immortality of the soul. I can not believe, I can not conceive that a life so beautiful, a life so full of activity, a life so consecrated is a mere accident in this great universe. It is to me a deep conviction that the life of Dr. Jenifer has just begun to be, in a land where there are no tears, a land where peace abides, a land on unclouded day, a land where the inhabitants never say "Farewell."

EULOGY ON PROF. H. T. KEALING

BY A. S. JACKSON,

"We live in deeds not words; in actions, not in figures on a dial. We count our time by heart throbs. He lives most who thinks most, who feels the noblest, who acts the best."

Human history is a romance and life is an enduring drama. Men come into the world, play their part gloriously or ingloriously and pass from the stage amid the thrilling cheers of the populace or the encircling derision and condemnation of men.

Well has it been said that the evil men do live after them, but the good is oftentimes interred with their bones. Sacred is the memory of our illustrious dead, and we do ourselves honor in this service or commemoration. On history's continuous page great men shine out like stars in the cerulean skies. Because I knew the benevolent grandeur of the man; his love of husbandry, his paternal devotion, it is altogether fit and proper that I should, upon this occasion, speak briefly upon the life and character of Professor H. T. Kealing, who was born in my native state more than half a century ago, and became one of the first of its illustrious sons.

As a boy, he was noted for his procosity and early in his life gave evidence of that fine quality and ability that was so openly manifested in after years. He finished the common schools in his native state, studied at Strait University and took his master's degree at Tabor in the State of Iowa. He returned after graduation to the "Lone Star" State and began his public career in the profession of teaching. Almost instantly, the rare quality of the man was recognized by every one. His eruditions had no counter part at that time in the state and people turned to him as they would to the light of a new star rising in the Heavens.

He was sought by all boards of education in the state, and everywhere filled the requirements to over-capacity. His life was spotless, stainless and exemplary and as beautiful in exhibition as the flowers that grow wild on the great plains of his native state.

His name became a household word and was always synonymous with honor and integrity.

He came to Paul Quinn College as President and the inspiration of his life though a quarter of a century has passed, is still felt in the community life of that institution. The boys and girls whom he taught shall never forget his sterling worth nor his inspiring words.

His philosophy was simple, sound and infallable. His application of every-day transactions to the development of human character and worth-whileness is unexcelled. As an orator, lecturer, platform speaker, he was without peer. The charm of his language, the merry ripple in his speech and the music of his voice held his audiences under a spell such as few men in this century have been able to do.

All over this country the power of Kealing in public address is known and appreciated in such measure as is accorded to but few men. In his declining years when his physical strength was giving way, the robustness of his mind remained; and I saw him in the last month of his life in this world deliver such a thrilling speech that his hearers were mad with ecstasy and driven into convulsions with delight.

He was a stalwart African Methodist and cherished the "Old Church" fondly and tenderly until the angels in sweetness kissed his eyelids down into that lasting and eternal sleep from which no mortal ever awakes.

His record in the world is made and the glory of his transactions shall ne'er be forgot as long as fame her record keeps.

Now in that beautiful celestial city he looks down at this hour, tenderly and sweetly upon this great Convention which he so much loved.

HIGHTOWER KEALING

BY J. K. WILLIAMS.

HIGHTOWER KEALING was born in the cotton belt of the great state of Texas. A precocious child, he early attracted the attention of the community. At the age of 12 years he was known as the preacher, and at that time became the secretary and traveling companion of the late Father Haywood, one of the pioneer ministers who braved the perils of the west and established our church in the Lone Star State.

This boy preacher lectured in the various mission churches of the state, spoke at quarterly conferences and assisted the secretary of the annual conferences in those early days.

After finishing in the common schools of his native state, this boy prodigy was sent North. Entering Tabor College, Iowa, in 1877, he was graduated from that institution at the head of his class in 1881, and became the first principal of Paul Quinn College, Waco, Texas.

Prof. Kealing went from Paul Quinn College to Prairie College, at Prairie View, Texas. While in that institution he wrote an article to the New England School Journal, at the solicitation of its editor, on the public school question of the South. The writer of the article took the stand that the courses and the educational facilities for the colored schools should be equal to those for the white schools. Doctor Kealing's resignation followed the writing of the article, but his friends secured his appointment to the supervisorship of the colored public schools of Austin, Texas.

From the Austin schools he went to the presidency of Paul Quinn College, and from there to the editorship of the A. M. E. Review in 1896. After serving as editor of the Review for 16 years he went to the presidency of Western University at Quindaro, Kansas, where he wound up his labors in the church and for the race. After several months of lingering illness he succumbed to the inevitable.

Here passed one of the foremost students in our church and the race. A ripe scholar of rare attainments he did much to dispel the mental reserva-

tions of the critics of both races; a teacher whose love for his work always struck hard upon the inspirational cord in the hearts of his pupils he easily became a dynamic force in his profession; an editor and a writer whose pen as a surgical instrument pricked the unhealthy growths upon a commonwealth, rich in its preambles but poor and sick as a result of bad social and political habits, he did much to inspire hope for the coming civil and moral health of the nation; as a platform speaker whose words full of the hum of warning and danger, struck terror to the enemies of right and justice, but which afforded the necessary barrage to the contenders in the trenches for the rights of men, his spirit must now surely hover over us in this hour when the world must come to terms of peace; as an aspirant for honors, he had much for which to be thankful. If there were aspirations unsatisfied, they were regarded by him as being due neither to lack of friends nor to the presence of enemies, for the former were many while the latter were few. A life of service is the goal toward which all good men travel. The paths that lead thereto are varied and many—some leading to the right and some to the left. In these paths all honor lies; the man who has it, to enjoy it, must find it in the paths he tries.

This beautiful truth among the last expressed by our deceased brother, and which became a part of his life, makes him worthy of a place in the memorial gallery of the sons of Allen.

H. T. KEALING.

BY E. R. VAUGHAN.

It is a great honor to be associated with the galaxy of distinguished heroes whose memory we come to honor this P. M.

They wrought in their respective lines and verily their works do follow them.

We come this afternoon not to indulge in high sounding phraseology—not to deal in rhetorical flourish and bombast, but to calmly and dispassionately delineate and review some of the more prominent fundamental characteristics of a fellow-co-laborer who did his work well and then with a symetrically rounded out life, wrapped his mantle of drapery about him and laid himself down as to sweet dreams.

Job 16:22, said "When a few years are come, then I shall go the way whence I shall not return."

Hebor said:

"Death rides on every passing breeze and lurks in every flower."

Parnell said:

"Death's but the path that MUST be trod, if man ever pass to God."

Not a stranger at all, but nevertheless a mysterious visitor.

Dr. H. T. Kealing rose from the humblest walks of life in his native state of Texas to that of a great force in the Council Chambers of his church. It's a long distance from an ordinary lad of undeveloped mental powers way down in Texas to that of a College graduate a long by the side of his more favorite brothers in a first class college in Iowa.

But distance did not discourage him, but that rather seemed to lend enchantment.

He seemed to be possessed of that notion that without the development of his mental powers he could never be his best self and therefore give to the world his best work.

There can be no doubt but that he felt he had some special line of work to do and so he constantly added to his general fund of knowledge.

I think it was Socrates who said "The way to gain a good reputation is to endeavor to be what you desire to seem."

This was most admirably exhibited in his plain democratic life.

He was not in the popular sense the Commoner of some others, but he was in a broader and higher sense a Commoner who possessed a wealth of learning which he gladly shared with his brethren.

The spirit which seized him when he left Texas and went up North to better fit himself to serve his God and his race ever remained. Did I say race yea, more than that.

His philanthropy of intellect was so broad in its sweep and compass as to push back the narrow circumference of race line and out there further took its place among the liberati of the nation regardless of race.

On platform, in pulpit or school room his splendid qualities boomed up in their majesty like a Pikes Peak in a Rocky Mountain Range. And they never suffered by comparison.

One theme ever dominated his mind: thoroughness and quality.

While being a clean cut classical orator he was also a preacher of rare ability.

If he was to fill the engagement you would know that a minister would be in the pulpit.

Perhaps his greatest asset was his clean life. In home, in church, in school—everywhere, his was a simple life, unostentatious.

In our counsels at W. U. he would say, "Our men need to know English. We must not be top heavy. And so the English course in our Seminary was emphasized.

He had great reserved power. You could not exhaust him. Cool, level headed, self composed, you could not excite him.

Like a cube any way you threw him an equal side was up.

He was a splendid school executive, methodic and systematic. Our school at Quindaro was carried to still greater heights during his incumbency.

He was not a politician. At Ft. Scott, Kans., at the session of the Kansas Conference when it became apparent that he should take the executive reins in his hands he said to me, "I have given the Gov. of Kansas to know that if accepted I shall not carry the school into politics.

I believe the education of our youth should be put on a high plane and stabilized and not be subject to the whims of party politics."

He was always looked forward to with great eagerness by the theologs when he was to deliver the regular Tuesday afternoon lecture. Not only was the Seminary force out in full, but the S. S. training class and other

religious workers would come. He was sought by organizations all over the country because of the superb messages he would bring and the clearness of vision with which he delineated.

Young men of this General Conference emulate the noble virtues of this servant of God and build for yourselves mansions more stately than those builded by him.

MISSIONARY ACTIVITIES IN WEST AFRICA.

BY BISHOP I. N. ROSS.

Missionary activities in any land center about the churches and schools established to save souls and enlighten minds.

The African Methodist Episcopal Church at the close of the quadrennium ending in 1920 can show for its activities in West Africa two organized conferences:

These are the Sierra Leone and the Liberia Conference.

The Sierra Leone Conference reports 7 churches with 357 full members, 745 probationers and day schools numbering 200 pupils. The church property is valued at \$14,550.

In the Liberian Conference with the districts of Monrovia, Bassa and Cape Palmas there are 15 churches with 436 full members, 500 probationers and 387 pupils in day schools. The church property is valued at \$17,800.

This work had its beginning under the guidance of Henry McNeal Turner who organized the work in Liberia Nov. 23, 1891; in Sierra Leone Nov. 12, 1891.

This pioneer was followed by Bishops Smith, Shaffer, Grant and Heard.

These bishops were ably assisted by native ministers and presiding elders who established sympathetic understanding and brought about co-operation between African Methodists in America and our African Brother on the West Coast. Prominent among these Dr. Steady, Sierra Leone; Dr. Brisbane, Liberia.

To give you an idea of the vast field of labor which we have in Africa, let me present to you some facts collected by the National Geographic Society concerning Liberia which is a part of our work, in West Africa.

Liberia is on the west coast of Africa. It is America's only colony. With an area equal to that of our state of Kentucky, there is a population of 2,000,000. Of these only 50,000 of whom one-fourth are of American origin may be considered civilized.

Liberia was founded in 1821 by the Rev. Ashmun thru an organization which had its beginning at a meeting in Washington, D. C. in 1816 presided over by Henry Clay for the purpose of forming a colonization society.

The country's name means the "land of the free." Monrovia, its principal city was so named in honor of the president then presiding over the U. S.

Within 20 years after its foundation, there were 1,500 Americans in Liberia.

A daily newspaper had been started and a code of laws was in practical operation.

Liberia has vast resources, mineral and agricultural which are undeveloped. But before the war it exported goodly quantities of rubber, palm oil, fiber, cocoa, coffee, ivory and spices.

In 1847 the colonists declared Liberia an independent republic.

During the administration of President Roosevelt, he sent a commission to study the situation in Liberia. The following year the American government in agreement with England, France and Germany assumed supervision of finances, military organization and boundary questions. German merchants in 1912 offended the chief executive of the republic and in the world war Liberia cast her lot with the allied nations.

The stream of colonists has long since stopped and we have great opportunities to reach the natives who range from barbarity to civilization.

I have given this extended account of Liberia as an indication of our task on the West Coast of Africa.

In other sections, in the interior, our task is gigantic.

The chief difficulties in our way are: To introduce Christianity among the natives who have many kinds of heathen worship, ancestral worship, witchcraft and witch doctors, and idolatry. This is to be done in spite of the fact that exploiters and adventurers have taken advantage of and aroused suspicion in these native people.

To introduce Christianity we need men and money.

The fever, a peculiar malady in Africa often takes from the missionaries the energy and power to do their work.

Annual trips to the Canary Island or the Continent are the only safeguards and these are expensive—not to take such precaution, however, would be penny wise and pound foolish.

With men who can stand the climate we must send money to meet the needs of the people and develop the work.

The future for West Africa promises us: Great extension of Christ's Kingdom.

The noble efforts of our missionary women and the Missionary Board continued and redoubled will furnish the money to put new life into the missionary activities begun over a quarter of a century ago in West Africa.

MISSION OF AFRICAN METHODISM IN NON-CHRISTIAN LANDS.

By REV. J. P. BALOGNU RICHARDS, B. D.

The primary aim and purpose of the Church of the Blessed Lord is to proclaim the gospel to the world. And ever since the founding of the Church by Jesus Christ its one great purpose has been the ultimate conversion of the world. Our Blessed Master himself set the example of Missionary

propaganda to his disciples, by ministering to the poor and needy, healing the sick, raising the dead, curing the deaf and the blind, and proclaiming liberty to them that are bound.

The church for over a thousand years has been engaged in the arduous and difficult task of preaching the gospel not only in its own immediate confines, but in reaching out and stretching forth to the "regions beyond."

But the church in its efforts to proclaim the fundamental principles upon which the religion of the Lord Jesus Christ is founded, "the Fatherhood of God and the universal brotherhood of man," and that "of one blood God hath made all men for to dwell upon the face of the earth," has either consciously or unconsciously failed in the application of these principles.

The spirit of Christ as exemplified in his life has been set aside; the spirit of godliness and brotherly love overlooked; and the spirit of self and class discrimination given the pre-eminence. This we find to be true in the attitude of the members of old W. George's Church in the city of Philadelphia toward Richard Allen and his companions. But fired with a holy zeal, and filled with the consciousness of the righteousness of the wand he subsequently took, Richard Allen struck out for man-hood righteousness, and established for himself and unborn generations the ark of religious freedom, where they could worship God untrammelled, according to the dictates of their own conscience.

I take it for granted that the founding of the A. M. E. Church was in the divine order of providence, it was a scheme in the divine places of bringing the non-christian land to the knowledge of the true and living God.

It is a fact prior to the organization of the A. M. E. Church, and its subsequent embarking on Foreign Missionary work. The Christian Church had been engaged in the Missionary enterprize for over a thousand years, with varied degrees of success. It is a well known fact among close students of Missions that the various attempts of the Church to preach the gospel of the Lord Jesus Christ to non-Christian peoples, have not altogether proved happy. The foreign missionary with but few exceptions—however great may be his zeal and enthusiasm, frequently cannot but unconsciously display a subtle feeling of prejudice and superiority: of aversion in having to come into close personal contact with the poor unfortunates with whom he has to labour. And ignorant though the heathen may be, unversed in all the deceptive subtleties of civilization though he may be, is nevertheless very quick to detect and resent the least suggestion or insinuation of one's superiority and his inferiority. This has resulted in many unfortunate occurrences in the missionary work of the church among non-christian peoples. This is due largely to a misconception as well as misapprehension of the relationship on the part of the foreign missionary to the heathen people: to a lack of that true sympathetic attitude and relationship which was the underlying keynote of the remarkable success of the life of our Lord Jesus Christ.

A good many missionaries go out to the Foreign field imbued with the notion that he is going out to convert overright a people who are nothing but ignorant fools; and consequently they set out with the idea of "lording" it over the people. But what a mistaken idea. Our Blessed Redeemer said to his disciples, "I came not to be ministered unto but to minister," and again he said, "He that will be the greatest among you, let him first be your servant." Thus we see that the work of the Missionary is primarily and essentially one of service; and it is here that the African Methodist Episcopal church has demonstrated its greatness and usefulness during the past one hundred years; it has been, and is, first, last and always a church administering service.

No other Christian organization in the world is better fitted to assume the roll of Christian leadership in non-Christian land, than the African Methodist Episcopal church.

Born under peculiarly auspicious circumstances, filled with the desire of giving out to its own people that which had long been denied them, viz., religious liberty and manhood righteousness, the A. M. E. Church realizes now as never before, its duties and obligations to non-Christian lands.

This thought found a worthy exponent in the person of that champion of race pride and ideals, that fearless advocate and defender of the rights of his people, that great believer in not only the possibilities of the Negro in Africa but also in Africa's ultimate redemption through the A. M. E. Church—the late and revered Rt. Rev. Henry McNeil Turner, who in 1891 braved the perils of the deep and planted the A. M. E. Church in the soil of Africa and unfurled to the breeze from the four corners of the earth, the banner on which was emblazoned the motto: "God our Father, Christ our Redeemer, and Man our Brother."

From this humble beginning in 1891, there have sprung up after thirty years less one of active, vigorous, though at times difficult work, 15 churches and Mission stations in West Africa, and 70 in South Africa with an aggregate membership of 32,000 souls; and this does not include the work in South America the West Indies, Canada and the Islands of the seas.

Think of it my friend, 32,000 souls, wrung, so to speak, from the very jaws of heathenism and superstition and death through the efforts of the African Methodist Episcopal Church. Truly we can, with a deep sense of gratitude exclaim, "What hath God wrought." Now this is a showing of which we might well be proud.

As it is often said that no other race has made the strides that the American Negro has made during the last 50 years, and we may truthfully say that no Christian church, be it the Protestant Episcopal church, the Church of England or the English Wesleyan Methodist, the Methodist Episcopal church, the Presbyterian, the Baptist, the Roman Catholics or what not. I repeat, no Christian Church, no single denomination has accomplished in 50 years what the A. M. E. Church has accomplished in those first 29 years of its Missionary activities in Africa. This unparalleled achieve-

ment in the history of Missionary propoganda has been made possible simply because the A. M. E. Church has constantly kept in view the true significance of its Mission to non-Christian Lands: that of preaching the unadulterated gospel of the Son of God to the non-Christian people. Not preaching race superiority, but that "God has created of one blood all men to dwell upon the face of the earth." Preaching not selfishness, but, "thou shall love thy neighbor as thyself."

Pereaching not greed and gain:— but "for me to live is Christ, and to die is gain."

Thus the African Methodist Episcopal Church has proved to be a panacea for the spiritual ills of the people.

Then again this phenomenal success of our Missionary activities may be attributed in part to the foresight and wisdom of the Parent Church in the training and preparation of native sons and daughters of Africa, and sending them back to carry the "glad tidings of good things" to their own people.

This is the keystone to the success of any missionary endeavors. The Christian Church has ever since realized the truth and importance of this fact, and have since put it into operation.

Why, at one time there were at Wilberforce University no less than 25 native African students undergoing preparation for work in the mission field and all of these were supported by the great A. M. E. Church.

Why think of it my friend, 25 native Africans brought to this country, supported, fed, clothed and educated at the entire expense of the Church. It's a feat altogether unparalleled in the history of the Christian Church. No one Church, no one denomination, with all their wealth, with all their resources, with all their financial backing has ever undertaken such a task: but the A. M. E. Church, which is supported largely from the scant earnings of the women over the wash tubs and ironing board; from the toilers in the cotton patches of Georgia, the rice swamps of Mississippi and the cane brakes of Louisiana, from the pennies and nickels and dimes given by the poor humble people, undertook the stupendous task of feeding, clothing and educating 25 African boys and girls in order that they might carry the gospel torch to illumine the dark places of the dark and benighted Continent.

Little did Richard Allen think that the church he began in a blacksmith shop in Philadelphia would spread with such rapidity that in 100 years it would touch the four corners of the globe. But the sparks that flow from the anvil as he struck the blows for religious freedom and liberty have been blown by the winds of faith from Pennsylvannia in the South to California in the west, from Canada in the North to the Gulf of Mexico in the South: and then leaped across the Gulf of Mexico to the Isthmus of Panama, S. America, the West Indies and the Islands of the sea.

Furthermore they have bridged 10,000 miles across the Atlantic to the Dark Continent of Africa, and set on fire the briars and brambles of heathenism and superstition: the stubbles and hay of ignorance and sin, till there

shall come forth from that fire a people, sanctified, purified, redeemed, washed in the blood of the Lamb, and made white and spotless as wool.

Do you ask me what are the evidences of the success of the Mission of African Methodism in non-Christian lands. I reply, look around you, cast your eyes about you and see the 10 native delegates from West and South Africa, the seven from the West Indies and South America, representing a membership approximately 30,000 and tell me whether that is not proof sufficient that the A. M. E. Church is not fully alive of its mission to non-Christian peoples.

As I take a retrospect of that from whence we have come these 104 years, and then take an introspect into what, under God we shall be in the next 100 years, I take the liberty to serve notice on you, the delegates of the home church to the 26th session of the General Conference of the A. M. E. Church to "look out" and double your strides, for we of the foreign field are after your scalp. For I see in the General Conference 100 years from now a foreign delegation so large as to almost swarm the home delegation. Look out, Mother Church, we are coming '000 strong.

And in conclusion, let me say, that whilst we are on the threshold of the second century of our organic existence, let us be mindful of the fact that the spirit of the father is upon us; the hallowed spirit of the Sainted Richard Allen; the spirit of Nazrey, of Ward, of Paul Quinn, of Morris Brown, of Shorter, of Payne, of Arnett, of Campbell, of Handy, of Gains, of Grant, of Lampton, of Turner, of Schaffer are hovering over us; then let us go away from St. Louis, filled with a new zeal and courage, consecrated afresh at the altar of Service, and having a new vision of the obligations and responsibilities of "the Mission of the African Methodist Episcopal Church to non-Christian Lands", be determined to do more for the perpetuation of the fundamental principles which constitute the bulwark of the hope and future of the Negro race. And then as a result of our united and consecrated efforts, when on that great and last day, the final consummation of all things shall be brought to pass, then shall be gathered from the North, the South, the East, and the West, from Africa, from Canada, from South America, from the West Indies and the Islands of the Seas, an innumerable throng which no man can number, standing around the glorified throne of God, and shall join the angelic host in singing the triumphant song:

All hail the power of Jesus' name!

Let angels prostrate fall:

Bring forth the royal diadem,

And crown him Lord of all!

Ye chosen seed of Israel's race,—

A remnant weak and small—

Hail him who saves you by his grace,

And crown him Lord of all.

Ye Gentiles Sinners, ne'er forget

The wormwood and the gall:

Go spread your trophies at his feet,
 And crown him Lord of all.
 Let every kindred every tribe
 On this terrestrial ball,
 To him all majesty ascribe,
 And crown him Lord of all.
 O that with yonder sacred throng,
 We at his feet may fall!
 We'll join the everlasting song,
 And crown him Lord of all.

EXTRACT FROM THE REPORT OF THE MANAGER OF THE
 BOOK CONCERN.

To the Bishops, General Officers, College Presidents and Delegates of the Twenty-sixth General Conference of the A. M. E. Church, St. Louis, Mo., U. S. A.:
 Dear Brethren in the Lord:

I thank God that we are preserved to meet once more in General Conference assembled to report the work which has been entrusted to us by our great Church. We have just passed through a most wonderful quadrennium, during which time our country entered and helped to win the greatest war of all history; our country has witnessed the severest epidemic of influenza in its history and has at the same time enjoyed the greatest prosperity of our times. Many other important things have happened which are too numerous for me to mention, among which have been the unprecedented migration of our people from the South, the great wave of social unrest all over the world, the experiment of government operation of railroads, telegraph and telephones in the United States, the abolition of the saloon and the banishment of liquor by the Eighteenth Amendment to the Constitution; the almost certain passage of the Nineteenth Amendment to the United States Constitution, giving the ballot to women; the change of Congress from Democratic to Republican control for the first time in eight years; the cancellation of hundreds of thousands of dollars of Church debts, the reaching of ONE MILLION DOLLARS in our Dollar Money, etc.

When we left the Centennial General Conference at Philadelphia, in May, 1916, you had done me the great honor to elect me Editor of the *Christian Recorder*, and as such I began this quadrennium. Between May, 1916, and August, 1916, however, circumstances in the business of the Book Concern arose by which it became necessary for the management to be changed, and the Rev. J. I. Lowe, D. D., who was elected Business Manager by the General Conference of 1912, and re-elected by a large majority, at Philadelphia in 1916, saw fit to resign the management of the Book Concern. The Bishops of the First, Second and Third Episcopal Districts, whose duty it was, according to Discipline page 346, to appoint a successor to Dr. Lowe, appointed me to succeed him, and I was confirmed

by the Publication Board, in accordance with the Discipline. Thus the Book Concern was again brought under single management from 1916 to 1920, as it was under me from 1909 to 1912.

Let me say here that I did not especially seek the management of the Book Concern at this time, and I consented to take it only because I saw it was my duty to do so in order to save *The Christian Recorder*, to the editorship of which you elected me. I am reliably informed that two distinguished African Methodists had been considered for this place as Dr. Lowe's successor—one a layman and a successful publisher, the other a distinguished elder of many years' standing. But the Board of Publication saw fit to ask me to accept the place so as to have the whole Book Concern and *Christian Recorder* under one management, as this one management seemed to be to the best interest of the Church and the *Recorder* and Book Concern. The Concern was in debt nearly \$17,000, \$2847.12 of which was due Dr. J. I. Lowe, Manager, and he desired \$1500 cash and notes for the balance. It was decided, however, that I should pay \$1000 cash and give thirty-six notes for the balance, which was done, and on August 22, 1916, I took full charge of the Book Concern for the second time as General Business Manager, and in addition to my duties as Editor of the *Christian Recorder*.

The following is a copy of the resignation of Dr. Lowe and the appointment of the three Bishops and also the confirmation of the Publication Board.

"THE BOOK CONCERN OF THE A. M. E. CHURCH.

Philadelphia, Pa., 631 Pine St, August 18, 1916.

*"To the Board of Publication of the African Methodist Episcopal Church
Bishop Evans Tyree, D. D., President, Philadelphia, Pa.:*

Dear Brethren:

"I beg herewith to respectfully tender to you my resignation as General Business Manager of Book Concern of the African Methodist Episcopal Church, to which position I was duly elected by the General Conference, sitting in this City, May, 1916. In severing my connection with this Concern I do so after mature consideration, as the best thing for the Church I love, and I assure you that my interest in its future success will be no less strong in the future than it has been in the past, and I will give every aid I can to my successor.

(Signed)

"J. I. LOWE."

(Witness)

"J. R. HAWKINS."

"THE APPOINTMENT.

*"To the Board of Publication of the A. M. E. Church, Philadelphia, Pa.,
Bishop Evans Tyree, President.*

"Dear Brethren:

"Upon information from you that the Rev. J. I. Lowe, D. D., has resigned the position of Business Manager of the Book Concern of the A. M. E. Church, and that his resignation has been accepted by you, there, therefore, existing a vacancy in the said position of Business Manager, we the undersigned bishops of the districts whose duty it is, according to the Discipline, to nominate a successor, do hereby nominate and appoint the Rev. R. R. Wright, Jr., as the successor of Dr. Lowe, as Business Manager of the Book Concern, the said appointment to take place as soon as the same is confirmed by you.

(Signed)

"EVANS TYREE,
C. T. SHAFFER,
J. ALBERT JOHNSON."

* * * * *

"THE CONFIRMATION.

"We, the members of the Board of Publication, having considered the appointment of Rev. R. R. Wright, Jr., as Manager of the Book Concern, to succeed the Rev. J. I. Lowe, said appointment having been made in accordance with the provisions of the Discipline of the A. M. E. Church, do hereby approve and confirm the appointment of the said R. R. Wright, Jr., the same to take effect at once.

(Signed)

EVANS TYREE, *Chairman,*
RICHARD H. BUMRY, *Sec.,*
H. H. COOPER,
C. C. DUNLAP,
MOSES G. JOHNSON,
C. H. MURRAY,
S. S. MORRIS.

"Philadelphia, Pa., August 18, 1916."

* * * * *

"BOOK CONCERN OF A. M. E. CHURCH.

"631 Pine St., Philadelphia, Pa., Sept. 19, 1916.

"To Whom It May Concern.

"This is to certify that R. R. Wright, Jr., is hereby authorized and deputized to receive and open my mail matter coming to the address given above in my name, and to sign my name to any checks, money orders or other documents concerning the business of the Book Concern, where my signature is necessary to carry on the business properly until such time when it

is generally known that I have resigned as Business Manager and mail will no longer be sent in my name.

(Signed)

“J. I. LOWE.”

(Witness)

“J. R. HAWKINS.”

* * * * *

THE BOOK CONCERN OF THE A. M. E. CHURCH.

“Philadelphia, Pa., 631 Pine St., Aug. 22, 1916.

“Received of the Book Concern of the A. M. E. Church the SUM OF ONE THOUSAND DOLLARS (\$1000) on account of notes held by me against said Book Concern.

(Signed)

“J. I. LOWE.”

(Witness)

“J. R. HAWKINS.”

* * * * *

Besides Dr. Lowe's claim, were other claims, whose holders besieged the Board of Publication and demanded immediate settlement. To placate them it was necessary for me to borrow on my personal account more than \$1800. Among those threatening us were the Mergenthaler Linotype Company, whose type-setting machine we were using and whose notes had been unpaid. We owed them \$2650.61. We owed the Whitlock Printing Press Company \$545, whose cylinder press we were using, but whose notes had gone to protest. The Crescent Composition Company, who had set the type for the *Christian Recorder*, Conference Minutes, the General Conference Program, etc., was due—\$2140.86—and its notes had accumulated unpaid. Fleming, Revel and Co., of New York; Quaker City Paper Company, Murphy-Parker Company, the North American Company, all had long overdue promissory notes and were clamoring for payment, while to the Book Concern employees was owed over \$800.00. The taxes were nearly \$1000 in arrears and the property was levied on for taxes soon after I took charge.

Our Faith.

But I have always had faith in the Book Concern, and in the rank and file of our great Church. I love it as I love my children. I came to it almost an untried youth, so to speak, and to it I owe most of my business development. I believed that if a clear-cut, business proposition were given it, our great Church would respond. So I not only put my small savings, but borrowed on my life insurance to stave off the stampede of creditors. I made arrangements with one of the leading banks of Philadelphia to take care of and pay every note as it came due, and I am pleased to say that since August 18, 1916, though we have had more than a hundred

notes to pay, not a single one has gone to protest. When the Book Concern was investigated by Bradstreet's Credit Agency, I frankly acknowledged that we were bankrupt in everything EXCEPT FAITH, and I shall never forget when this gray-haired, clod-blooded business man—Bradstreet's Credit representative—put his hand on my shoulder and said, in effect—that faith is the victory that overcomes the world, even the business world, and then left us and went and recommended credit for us. From that day the debt of the Book Concern began to be paid, and we never failed to meet a credit obligation.

* * * * *

ASSETS AND LIABILITIES OF THE BOOK CONCERN IN 1916 AND 1920.

The following tables will give a clear idea of the state of business in 1916 and 1920, and the course of our business from last General Conference 1916 to the close of the fiscal year, March 31, 1920.

Our assets consist of real estate, machinery, stock, etc., and in 1916. amounted to \$32,091.36 according to the report of the Business Manager. In 1920 they amounted to \$37, 812. 46.

Comparative Statement of Assets 1916-1920—

	1916	1920
Real Estate, 631 Pine Street	\$ 10000 .00	\$ 10000 .00
Machinery and Fixtures	8840 .33	9000 .00
Office Fixtures	527 .22	1000 .00
Organ	50 .00	30 .00
Merchandise, per Inventory	3920 .00	5500 .00
Job Supplies, per Inventory	53 .00	650 .00
Type and Sundries	1246 .00	1320 .00
Plates, Cuts, Electros	4930 .00	5200 .00
Linotype Metal	348 .52	600 .00
Cash	72 .13	612 .46
Accounts Receivable	2104 .16	3000 .00
Liberty Bonds	-----	- 900 .00
Total	\$ 32091 .36	\$ 37812 .46

On a conservative estimate the assets have increased during the quadrennium.

Liabilities—

	1916	1920
Old Notes, Loans and Interest	\$ 4342 .72	NONE
Accounts Payable	8283 .83	Completely
Bonds Payable	321 .00	Out of debt
Total ..	\$ 12947 .54	

BOOK CONCERN DEBT CANCELLED

Every debt turned over in 1916, together with all the current expenses for running the business from 1916 to this date have been paid. Taxes, which amounted in all to more than \$1400.00, have been paid up to January 1, 1921, which is the first time, certainly in twenty years, if not in our history, that the taxes of the Book Concern have been paid in advance. Wages have been paid in full and the Book Concern, for the first time in thirty years, has come to the General Conference with no debt to its employees.

We do not owe the Business Manager anything for the first time in many years. Heretofore, at nearly every General Conference, there has been reported an indebtedness because the Manager was forced to use his personal funds in order to keep the business going, and was not able to pay himself back. Business Manager Theodore Gould reported a personal indebtedness in 1880 and 1884, and we were never out of his debt until this quadrennium, paying his last note in 1918. Business Manager Embry reported a deficit in 1896, and his estate sued the Book Concern and got judgment against it. Business Manager Collett reported that the Book Concern owed him a large sum of money, and his widow sued the Book Concern, getting judgment for \$4700, and when Business Manager Lowe left the office we owed him, and we have paid him in full, with interest at six per cent, to the amount of over \$3000. While it was necessary for the present Business Manager to put private funds in the business, we have been able to pay him in full. The note for \$610 to the Church Extension Department, with other indebtedness not on our records, was generously cancelled by the Church Extension Board, Bishop W. H. Heard, Chairman; Dr. B. F. Watson, Secretary-Treasurer.

The Liabilities of the Book Concern have been completely wiped out in 1920, AND WE OWE NOBODY, and have \$20,000 assets clear, on which to start the new quadrennium.

Receipts and Expenditures.

Below is given the Table of Receipts and Expenditures of the Book Concern for the four separate fiscal years from 1916 to 1920:

	Receipts.			
	1916-17	1917-18	1918-19	1919-20
Balance Brought forward-\$	72 .13	-----	-----	-----
April	1724 .14	1723 .77	3915 .53	2632 .17
May	1809 .83	2175 .10	3011 .67	3729 .57
June	1082 .35	1524 .60	3091 .11	3306 .59
July	1200 .81	1760 .71	4287 .17	2043 .42
August	2924 .53	2377 .94	2127 .91	2303 .06
September	2407 .01	2124 .72	2584 .57	2736 .53
October	2039 .39	2893 .68	2652 .98	4925 .60
November	1893 .16	3083 .36	3022 .58	3748 .80

December	2944 .47	4021 .58	4076 .38	4469 .73
January	1369 .39	2864 .71	4269 .37	3299 .59
February	1938 .83	1797 .81	2587 .80	4785 .28
March	2418 .34	2755 .52	4476 .99	3769 .57

Total \$ 24824 .94 \$ 29209 .50 \$ 40104 .28 \$ 41749 .91

The total receipts for the quadrennium were \$135,881.63, as compared with \$53,840.79 for the preceding quadrennium, an increase of about 12.5 per cent.

Disbursements.

	1916-17	1917-18	1918-19	1919-20
April	\$ 1774 .37	\$ 1555 .98	\$ 2452 .06	\$ 1749 .68
May	1961 .29	1530 .46	2544 .59	2588 .72
June	1001 .26	1997 .20	3662 .00	3415 .31
July	1166 .60	1474 .72	2520 .45	2345 .41
August	2481 .63	1819 .47	3659 .55	2481 .09
September	1960 .29	2765 .43	1625 .68	2879 .18
October	1569 .47	2392 .75	1784 .96	2881 .74
November	2920 .27	1800 .69	2261 .27	4038 .13
December	2969 .04	4957 .13	4668 .06	6104 .86
January	1598 .58	3221 .04	2111 .79	2856 .99
February	2920 .27	1800 .69	2261 .27	5178 .29
March	2812 .62	1800 .69	2261 .27	4896 .92

Total \$ 25182 .67 \$ 28602 .47 \$ 40067 .80 \$ 41416 .32

The total expenditures for the quadrennium were \$135,269.17.

Book Concern Contributors.

I would not give the impression that all this good work was done by the Manager himself. It was done by the great A. M. E. Church, which so nobly supported one of its servants.

To pay the debt we put on a rally, and continued it until the debt was paid. The following table shows how the different Episcopal Districts contributed to the debt:

Table Showing How Each Episcopal District Contributed to the Book Concern Debt.

	1917-18	1918-19	1919-20
1st Bishop Evans Tyree	\$ 1152 .78	\$ 1917 .31	\$ 460 .39
2nd Bishop J. Albert Johnson	277 .50	69 .95	104 .95
3rd Bishop C. T. Shaffer (J. H. Jones)	180 .39	544 .21	63 .40
4th Bishop L. J. Coppin	737 .94	339 .85	256 .90

5th Bishop H. B. Parks	334.00	99.85	31.00
6th Bishop J. S. Flipper	24.50	10.00	41.00
7th Bishop W. D. Chappelle	82.00	150.54	33.25
8th Bishop W. H. Heard	409.22	77.15	27.30
9th Bishop B. F. Lee	211.47	19.40	6.85
10th Bishop J. H. Jones	500.50	341.10	336.00
11th Bishop John Hurst	1200.70	51.06	16.89
12th Bishop J. M. Conner	137.25	584.85	18.25
15th Bishop C. S. Smith	25.37		23.50
Total	\$ 5173.62	\$ 4205.22	\$ 1419.68

We received \$16,733.15 from the rallies. The debt was over \$17,000. So the Book Concern business paid the balance of \$6000 on the debt.

Change of Text Book.

Perhaps the greatest civic service we have done has been to change a geography text book used in Philadelphia schools. Those who read the *Christian Recorder* will recall the incident. The result will be stated here only. We had the picture of the African savage taken out of Cornman & Gerson's "Geography Primer," and that of Paul Lawrence Dunbar put in its stead as a type of the Black Race. We had the word "Negro" printed with a capital "N" rather than a small "n" throughout the book, and we had the entire text concerning the Black Race rewritten. Of the texts submitted to the authors, one by a public school principal, another by a Tuskegee Institute professor, and the other by the Editor was received and is now studied by thousands of pupils of both races.

Recommendations.

As to the management of the Book Concern and the *Christian Recorder*:

1. That one man be elected Editor of the *Christian Recorder* and Manager of the Book Concern, with the privilege of appointing his assistant. Or,
2. As an alternative I recommend that there be elected two men: A business Manager, who shall have full charge of the business of the Book Concern, exclusive of the *Christian Recorder*, and an Editor who shall have full and exclusive charge of the business and literary side of the *Christian Recorder*. In this connection, an adjustment of the subscription list shall be made between editor and financial secretary as referred to in an early part of this report.

The Need of a New Site.

The Book Concern is badly in need of a new site. We do not have office space for the Editor of the *Christian Recorder*, we do not have sufficient office space for the Manager of the Book Concern, we have not office space for the Editor of the *A. M. E. Review*. We have absolutely no privacy

anywhere in the Book Concern building so far as offices are concerned. We have to mail our paper in the front of the office, congesting the entrance. We have to pack in front of the office. Our bags are often so high that it is practically impossible to get around them. The space for our retail store is often taken up with packing boxes and mail bags. We need a new press and a new linotype, but we do not have a place to put them. I am, therefore, suggesting to the Board to recommend to the General Conference, and have its recommendation put as a part of this report that we purchase a new site. This new site to be located somewhere nearer the colored population than we now are. It should be a building that would be at least twice as large as the building in which we are now occupied, so that there might be room for the Business Manager, for the Editor of the *Christian Recorder*, the Editor of the *A. M. E. Review*, and for literary work; so that there might be a private Episcopal office for the bishop of the district, and also resident bishops and their reception room. At the top of it should be a hall for meeting on our connectional and local church matters. I am firmly of the opinion that we can put up a very excellent building which will be a credit to the African Methodist Episcopal Church. Indeed, I believe we are in a position now to put up the greatest building which any publishing house of the race has and I believe that our people will rally to it if we present the matter in a business-like form.

I believe that a new day has arisen for the Book Concern of the A. M. E. Church, and if we will just use the best business common sense and continue the confidence that the people have in us. We ought to have here at the fountain head of African Methodism, at the home of Richard Allen, not only our great Mother Bethel, but we ought to have the greatest publishing house that the Negro race has. I believe that from this place there should go out the inspiration for the literary and spiritual life of our people. We ought to be in a position to encourage our best essayists and philosophers, poets and writers that they might be able to develop the best that is in them, that the intellectual horizon of our people should be broadened. The Book Concern ought to be the place where we shall look for the encouragement of education among our people. The millions of our people who leave the school after they have graduated or have been forced to quit must lead a life of some twenty or fifty years, often of intellectual dullness because they do not have the proper stimulus. The Book Concern ought to furnish the books, the papers and the other intellectual matters that will continue the education of the people after they have left the school. The Book Concern has a great deal before it in the education of the great mass of our ministers. There are nearly a thousand ministers of the Negro race entering the ministry every year who are unprepared. They are not so situated that they can go to school, but they can be reached by some systematic method, and my suggestion is that the Book Concern because it has to keep in touch with these people through the *Christian Recorder* and because it has to sell to them the course of study books, will institute a

sort of correspondence course, keeping in weekly touch with the thousands of our ministers who need our aid.

My idea of the expansion of the *Christian Recorder* is too well known for me to take up too much of your time now in talking about it. I believe in the *Christian Recorder* as I believe in the great African Methodist Episcopal Church. I believe that it is possible for us to get in the next four years at least fifty thousand subscribers and in the next ten years to reach a quarter of a million, if we put the best of brain and consecration which we have in it. And in order to do that it will be necessary for us to have more equipment. We have at this time reached the highest possible output of the Book Concern, which is ten thousand (10,000) *Christian Recorders*. If we had had better presses we would have been able to put out twenty or twenty-five thousand *Christian Recorders*. Hence there is before us a very great work for the next four years building up of an equipment that will take care of fifty to a hundred thousand new subscribers to the *Christian Recorder*, an increased business such as we should have and the purchasing of a new site and putting up a great building that will be a credit to the African Methodist Episcopal Church, to the spirit of Richard Allen and to our great race.

4. I recommend that the Board of Publication be authorized to enlarge the present site or to purchase a new one for the Book Concern of the A. M. E. Church since the present building is too small.

EXTRACT FROM THE REPORT OF THE SECRETARY OF MISSIONS.

To the Bishops, General Officers, Ministers and Laymen of the Twenty-sixth General Conference of the African Methodist Episcopal Church Assembled, Greetings.

"Grace be unto you, and peace from God our Father and from the Lord Jesus Christ."—Phil. 1:11.

Right Reverend Beloved Fathers and Brethren:

I beg to submit to you my second Quadrennial Report, beginning June 1, 1916, and ending with the fiscal year, March 31, 1920.

The activities of the Missionary World are more and more waging a greater warfare against heathenism and idolatry in general, than ever before recognized in the history of Christianity.

In the church we are engaged in an active missionary effort because the late World War has opened a door of opportunity for our Church and for all civilization so far as that is concerned.

Christianity of this age has assumed a great proportion of the world's enlightenment through the African Methodist Episcopal Church. In this particular the Missionary activities of the world are the world's awakening and Christian civilization. They have assumed control to the extent that they are more engaged now in solving the great problem of Christian

union. United efforts, financially and otherwise are being made for the civilization of heathen mankind.

The work of this Department is increasing because of the grave responsibilities which we are assuming.

It is true that we are not accomplishing as much as we desire nor as much as many others who are likewise engaged in the Master's field; but the Church is manifesting a more active Christian spirit for the development of Mission work, both at home and abroad. As the Church grows in religious fervor and Christian activities, so must our interest grow and spread to greater achievements.

Our Home Mission Field.

During the past year, we have experienced the great need of our Church doing more effectual work in the Home Mission Field. Not simply to provide funds for mission preachers, but to do much needed missionary work within the Home Field, which we have failed to do. That is, to extend our mission borders, build mission churches and organize mission stations. I do not mean by this to pay debts of churches already built, or to carry forth some great burden created in our cities by our large churches, but to build and extend the home missionary work, thereby opening the door for many of our people who are leaving the South and Southwest, and coming to the North and Northeast. The Missionary Department cannot do anything more with this Home Work so long as the funds for the Home Mission Work are withheld from us. Notwithstanding we have tried to divide our foreign funds with the Home Work, in many respects helped to take care of our people who have left their Southern homes and come North among strangers; we think our Home Mission funds would be greatly increased if properly spent for the spread of the Home Work. However your Secretary knows but little about the Home Work from a financial standpoint, because the funds for such work are not reported to this department from the several annual conferences, and they fail to send us a statement of their appropriations.

During the year 1917, the Home Mission Council of all the Missionary Boards of North America and Canada convened in the City of New York, wherein all of the Protestant churches gave an account of their Home Mission Funds, reporting in detail for all funds collected and disbursed in their Home Field; and when we were asked for our statement, your Secretary could not furnish the information. We could only approximate what had been done in the Home Field by the Easter Day money and the Eight Per Cent Dollar Money that had been sent to this department for the Foreign Field.

Missions at the Home Base.

With the entrance of the United States into the War, it was expected that missionary societies would experience a shrinkage in their financial

and personal resources. The year, as indeed previous years also, has been marked by increased cost of operation, but the statistical records show no adverse effects in the columns of contributions and workers. Individual mission boards report remarkable advances in their receipts.

Increased Giving.

Among the outstanding causes for increased measure of giving are the following: the stimulus of higher standards of giving for war objects; the concrete character of the appeals and the obvious needs resulting from the War situation, such as increased cost of transportation, food, fuel and building material; the keener interest of the public in foreign missions because so many of these very people were directly related to the War; the sense of crisis in the world's history and in unfolding of the Kingdom of God.

Significant Movements.

More significant than actual achievements is the daring character of movements launched during the year for future realization. It is as if the War had stirred the imagination and challenged the courage of the Christian Church. The Methodist Episcopal Church has adopted a program which aims at \$80,000,000 to be secured in connection with its centennial movement during the next five years for its missionary work at home and abroad. The Methodist Episcopal Church, South, ratified plans for raising \$35,000,000 for the centenary offering of the Church. The Southern Baptist Convention is aiming at a \$2,500,000 goal, by 1920, for the work of their benevolent societies. The Board of Foreign Missions of the Presbyterian Church, North, includes the following additions to their current obligations: \$250,000 for India; \$100,000 for Guatemala; \$100,000 for Syria and an increase in the regular budget of ten per cent; also \$1,000,000 of annuities and one hundred and twenty-five new missionaries.

With these advanced movements of the Methodist Episcopal and Methodist Episcopal, South, Churches and the Southern Baptist Convention, I am wondering why cannot the A. M. E. Church go and do likewise.

Our Foreign Field.

Our foreign Mission work, as you doubtless know, embraces Africa (South and West), Hayti, South America and all of the West Indian Islands. Every section of our foreign field has very keenly felt the privations and hardships brought on by the late World War. By such privations we have greater opportunities opened to us as a Church. But we need religious and educational preparations on the part of our Missionaries to meet this demand of Missionary activities or be compelled to close up our work.

None of our foreign Mission field has suffered like the republic of Liberia, in West Africa, due to the fact that during the late World War all the steamships going that way carried a black list; that is, they could not go

or come from there without strict orders to pass that section. For a time, nothing in the way of groceries and supplies could be sent to this field, therefore the Missionaries and the workmen suffered. Much was the suffering until recently.

Santo Domingo and Hayti Mission Field.

In Santo Domingo where Rev. Jacob P. James has been working for twenty years, they have greatly needed Episcopal supervision and could not get it.

At last, we have been able to build the St. Paul Church, at Port-au-Prince, Hayti. Our work at this place was hindered because of our inability to build at once. Nevertheless, in the name of God, we have completed the Church with the exceptions of the roofing and some of the floor work. The Rev. S. E. C. Lord has done a noble work here in accomplishing great good to the Connection and we have further extended our work into far-off Dutch Guiana.

In answer to appeals which were made to our Board last term to buy property in Dutch Guiana, and set up our Church and School work there, we have been able to establish permanently a church and school in Paramaribo, the capital city. The Rev. D. P. Talbot is master of the situation, and has guided the affairs well with what financial help we could give him. Some of our Bishops, within their several Conferences, as well as brethren have raised funds, voluntarily through their churches, and contributed to the support of that work.

Our Work in South Africa.

February 20, 1918.

Our work in South Africa, which is practically self-supporting, is abundantly successful. We had no direct information from there except through Brother Gow, Superintendent of that field. The following letter will give an idea of the conditions there:

Mission House, 2 Hanover Street,
Cape Town, January 2nd, 1920.

The Voice of Missions.

The *Voice of Missions*, as an official organ, is quite helpful to us in these times, and yet, it is not a money-making investment to the Church, because it costs more to publish it than we can possibly gain as revenue. The revenue to this Department from the *Voice of Missions* is about twelve hundred (\$1,200) dollars per annum, and the expense of publishing it is from eighteen hundred (\$1,800) dollars to two thousand (\$2,000) per annum, which is very far from being self-supporting. But its news to the Church, and the circulating medium of official notices for the Missionary Department make it almost indispensable as an official organ. It is my experience that no official missionary paper pays a revenue in real cash, but its service otherwise is what counts as an investment in missionary enterprise.

Our subscriptions would be larger if only our ministry would take interest in getting the membership of our Church to read its periodicals. We should have at least five thousand subscribers to the *Voice*, but we can scarcely ever receive in cash subscriptions two thousand (\$2,000) dollars per annum.

Our Women's Work.

The women of our Church are as noble and loyal in their missionary efforts as any class of women upon the face of the globe. And if permitted to carry on the work committed to their care, undisturbed, the missionary propaganda of the African Methodist Episcopal Church would be double in its service, both to our home and foreign fields, but they have been greatly burdened with a misunderstanding for the last few years. First, because the General Conference failed to legislate in their behalf; and second, because some mischief-maker has got in among the noble women of the Southland and endeavored to make them believe that this Department is making exceptions between them and the women of the Northern states. In real fact, we have no law made by the last General Conference granting any special privilege to either organization. The law remains the same as it was prior to my occupancy of this office, and we have endeavored to administer it as we understood it.

The Missionary Law permits one-half of all missionary money collected by our women, of whatever society, to be expended in the Home Mission Field, and the other half in the Foreign Mission Field. In most cases, our women are advised to turn over at the several conferences, to a committee, all of the fifty per cent of the Home Mission Fund, and then by some authority they are advised to keep all of the fifty per cent that should go to the Foreign Mission Field, and disburse it themselves, when the law has never been so made. We can see no reason why these faithful women should not keep and disburse the Home Mission Fund (since the Home field is near at hand), instead of keeping and disbursing the Foreign Mission funds. Why not permit them to keep and disburse in the fields nearest to them, in which they could be of greater service with less expense? If they are to keep and disburse the Foreign Mission funds, they should keep and disburse the Home Mission funds, for in the common adage, "Fair exchange is no robbery." Let us all, as missionary managers, strive to be fair in our dealings toward our noble hearted and serviceable women.

Purchase of Property.

At the last General Conference we recommended that this Department be allowed to purchase a piece of property for missionary headquarters, as well as for commercial benefits that would come to our missionary enterprise, but that body adjourned without adopting the said recommendation. Hence, we carried it to the Board of Managers.

In our meeting of the Board of Managers in 1918, we recommended or called to the attention of the Board, our plan to purchase a piece of property somewhere in the City of New York, as a kind of headquarters, as well as for commercial benefit to this Department. The Board appointed a Committee, composed of the President of the Board, the Recording Secretary and the General Secretary of Missions, to purchase a piece of property to be owned by this Department, and accordingly your Committee looked out and purchased a piece of property at 689 Halsey Street, on the East Side of New York, in the Borough of Brooklyn. This property consists of a beautiful apartment house, containing six floors or apartments for renting purposes. The purchase price was \$12,500; \$3,000 lot paid as a cash payment, leaving \$9,500 balance to be paid in installments. This property has been in the possession of the Missionary Department since January 1st, 1919, and the monthly income of rents for six families living in the house is \$107 per month.

You can see by the above that this is a paying investment; however, your Secretary would recommend that your Auditing Committee, or whoever you may appoint, take this property matter in hand, and examine the title and everything pertaining thereto, and make recommendations to this Board.

When I came to this Department as your Secretary, the bank across the street, where we had done business from time to time for thirty years or more would not dare to loan us a penny, because we did not have real estate holdings in the city. And from time to time, my predecessors had to go out of the city to negotiate loans to carry on the work of this Department, because of our lack of real estate. Since I have been your Secretary, we have incorporated this Department under the laws of the State of New York; and then the purchase of this piece of property gives us a commercial standing in the city equal to any organization that I know of here. So that, at any time we need funds for this Department, your Secretary has only to walk across to the bank on Broadway and request that so much money be placed to our account and it is done accordingly.

Our Sacred Dead.

During this Quadrennium many of our missionaries have answered their summons, and in every case "These have all died in the faith."

Peace be to their Memory! The following faithful members and missionaries have fallen asleep in death.

Bishop Cornelius T. Shaffer, one of the Bishops of our Church died in Lansing, Mich., March 27th, 1919. He was Bishop over the Third Episcopal District, embracing the states of Ohio, Western Pennsylvania, and West Virginia. Bishop Shaffer did much for the uplift of the missionary work of his church and as memorial of his endeavors, stands the Shaffer Industrial School, Monrovia, Liberia, West Africa, which school was built while he was Bishop over that district. He was also founder of the great

Church Extension Society, and he served as President of the Board of Missions from 1904 to 1908.

In the death of Bishop C. T. Shaffer, the A. M. E. Church has lost a great preacher, a profound scholar, a systematic business man, and an untiring advocate of education. Long will his works be remembered.

The Rev. James R. Thomas, missionary in Santo Domingo, died in December, 1918.

The Rev. W. T. Bailey of Kingston, Jamaica, died July 20th, 1918.

The Rev. P. A. Luckie of Georgetown, Demerara, died January 20, of this year, (1920).

Sister A. Bryant, who was a teacher in our Mission Field in West Africa, died September 27th, 1919.

Mission Students in Our Schools.

We have, during the term, endeavored to educate as much as possible some of the students for our Missionary Field. This will include the names of Brothers Isaac Steady and S. B. A. Campbell, of West Africa; Brothers Thomas A. Kennedy and S. P. Chase, from Demerara, B. W. I., and Miss Bettie Turner for West Africa.

These students have all graduated from our schools in this country during the term.

Miss C. Shockley, Miss A. Mason, Miss Lemley and William H. Lewis are now attending school at Wilberforce, Ohio.

It is highly necessary that missionary students be trained in every way possible for mission work within the field. They should be thoroughly trained for missionary work before attempting to leave this country for the Missionary Field. For many years, it has been our custom to educate a sufficient number of pupils here in our schools, before sending them to West Africa as teachers. When they are sent there, they should go with the object of instructing their fellow students mission lessons established by the Church.

Recommendations.

I. We recommend that a revision of missionary law, governing Missionary Societies of the A. M. E. Church be created.

II. That an allowance for widows and orphans of our Missionaries in foreign fields be established, and that once each quarter the Secretary of Missions shall pay them the amount estimated by his Board of Managers approved by the Bishop presiding.

III. When Missionaries die on the foreign field, their funeral expenses shall be borne by the Board of the Missionary Department to the extent of \$150, when evidence is furnished as to the correctness of their death and funeral expenses.

IV. We recommend that suitable arrangements be perfected by this General Conference, now in session, whereby a substantial school be estab-

lished in West Africa with necessary buildings erected for the training of our missionary workers there, instead of bringing them to this country for such preparation.

V. We recommend that our law, as relates to the creation of the Board of Managers, be so changed as to reduce the number of its membership, so that the expenses for entertainment or holding such a Board Meeting may be greatly reduced.

VI. We recommend that with regards to the two women's boards, namely, The Parent Mite Missionary Society and The Women's Home and Foreign Missionary Society, that one of them will work in the Foreign Mission Field, and the other will work in the Home Mission Field. Designation of which Field will be fixed by this General Conference.

STATISTICS

Receipts from March 31, 1916, to March 31, 1920.

	1917	1918	1919	1920	Totals
Voice of Missions	\$ 2061.07	\$ 2455.50	\$ 3207.68	\$ 2619.49	\$ 10343.74
Departmental Expenses	281.85	-----	-----	-----	281.85
General Conference, Bishop Heard	60.00	-----	-----	-----	60.00
Designated Receipts	152.20	-----	574.76	818.40	1545.36
Donations for Charitable Purposes	12.90	721.88	-----	637.40	1372.18
Bible Cause	2.50	3.45	2.00	-----	7.95
Loans	13312.92	6106.20	2455.37	5689.20	27563.69
Interest	-----	7.53	38.50	44.50	90.53
Books	-----	127.92	27.56	93.15	248.63
Refunded Money	-----	-----	-----	281.46	281.46
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Easter Collection, 1st Episcopal District	607.99	922.50	1170.57	1363.39	4064.45
Easter Collection, 2nd Episcopal District	944.73	1215.29	1543.16	1756.24	5459.42
Easter Collection, 3rd Episcopal District	1011.05	1388.23	1365.85	1777.15	5542.28
Easter Collection, 4th Episcopal District	1193.60	1138.47	1356.95	1595.62	5284.64
Easter Collection, 5th Episcopal District	1080.75	1170.16	1226.62	1564.39	5041.92
Easter Collection, 6th Episcopal District	931.54	1267.48	1488.13	1235.96	4923.11
Easter Collection, 7th Episcopal District	1093.03	774.07	1461.06	1692.45	4990.61
Easter Collection, 8th Episcopal District	326.34	405.65	810.29	831.61	2373.89
Easter Collection, 9th Episcopal District	943.84	520.25	1070.53	1252.94	3787.56
Easter Collection, 10th Episcopal District	309.63	461.87	609.11	751.86	2132.47
Easter Collection, 11th Episcopal District	918.33	1481.38	1798.52	1903.35	6101.58

Receipts from March 31, 1916, to March 31, 1920.

	1917	1918	1919	1920	Totals
Easter Collection, 12th Episcopal District	130.16	364.02	510.62	418.81	1423.61
Easter Collection, 13th Episcopal District	8.00	8.00			8.00
Easter Collection, 15th Episcopal District	225.84	306.16	261.96	351.48	1145.44
Total Easter Collection	\$ 9686.83	\$ 11423.52	\$ 14673.37	\$ 16495.25	\$ 52278.98
Annual C. M. So. (P. H. & F.), 1st Episcopal District	129.73	196.25	180.72	134.38	641.08
Annual C. M. So. (P. H. & F.), 2nd Episcopal District	198.56	399.98	187.43	146.01	931.98
Annual C. M. So. (P. H. & F.), 3rd Episcopal District	87.75	402.78	119.45	80.24	690.22
Annual C. M. So. (P. H. & F.), 4th Episcopal District	298.13	310.25	388.25	173.75	1170.38
Annual C. M. So. (P. H. & F.), 5th Episcopal District	440.97	478.68	481.79	559.23	1960.67
Annual C. M. So. (P. H. & F.), 6th Episcopal District	327.99	330.85	339.75	355.60	1354.19
Annual C. M. So. (P. H. & F.), 7th Episcopal District		55.00			55.00
Annual C. M. So. (P. H. & F.), 8th Episcopal District	239.00	288.50	277.50	149.00	954.00
Annual C. M. So. (P. H. & F.), 9th Episcopal District	73.50	394.70	1029.60	100.15	1597.95
Annual C. M. So. (P. H. & F.), 10th Episcopal District	139.50	218.39	169.50	177.00	704.39
Annual C. M. So. (P. H. & F.), 11th Episcopal District	298.22	579.48	314.50	235.25	1427.45
Annual C. M. So. (P. H. & F.), 12th Episcopal District		202.00	313.55	233.37	748.92
Annual C. M. So. (P. H. & F.), 15th Episcopal District	19.50	13.50	14.00	17.00	64.00
Total Annual Conference Missionary Society	---\$ 2252.85	\$ 3870.36	\$ 3816.04	\$ 2360.98	\$ 12300.23

Receipts from March 31, 1916, to March 31, 1920.

	1917	1918	1919	1920	Totals
Eight Per Cent Dollar Money, 1st Episcopal District	\$ 1300.10	\$ 1380.61	\$ 1529.60	\$ 1741.65	\$ 5951.96
Eight Per Cent Dollar Money, 2nd Episcopal District	1485.11	1575.13	1710.21	1898.13	6668.58
Eight Per Cent Dollar Money, 3rd Episcopal District	737.68	835.86	1023.21	1117.71	3714.46
Eight Per Cent Dollar Money, 4th Episcopal District	1181.14	1289.52	1526.12	1746.89	5743.67
Eight Per Cent Dollar Money, 5th Episcopal District	1076.62	1385.97	1543.25	1720.56	5726.40
Eight Per Cent Dollar Money, 6th Episcopal District	2464.62	2682.19	2989.97	3261.46	11398.24
Eight Per Cent Dollar Money, 7th Episcopal District	1644.04	1740.10	1918.50	2215.11	7517.75
Eight Per Cent Dollar Money, 8th Episcopal District	1682.60	1770.84	2122.48	2478.64	8054.56
Eight Per Cent Dollar Money, 9th Episcopal District	1650.80	1712.93	1908.72	2070.36	7342.81
Eight Per Cent Dollar Money, 10th Episcopal District	1017.31	1131.55	1335.33	1544.63	5028.82
Eight Per Cent Dollar Money, 11th Episcopal District	1554.81	1729.37	1936.58	2130.80	7351.56
Eight Per Cent Dollar Money, 12th Episcopal District	3241.30	1725.67	1839.00	1922.38	8728.35
Eight Per Cent Dollar Money, 13th Episcopal District				79.78	79.78
Eight Per Cent Dollar Money, 15th Episcopal District	195.78	226.22	255.32	312.30	989.62
Total Eight Per Cent Dollar Money	\$ 19231.91	\$ 19185.96	\$ 21638.29	\$ 24240.40	\$ 84296.56
Voluntary Collections	\$ 103.16		233.83	\$ 269.41	606.40
Sunday School Mission Fund	246.94		359.18	213.87	819.99
Total Voluntary Col. S. S. Mission Fund	\$ 350.10	\$	\$ 593.01	\$ 483.28	\$ 1426.39

Receipts from March 31, 1916, to March 31, 1920.

	1917	1918	1919	1920	Totals
Women's Home and Foreign Missionary Society	\$ 971.64	\$ 4618.15	\$ 5462.70	\$ 11846.74	\$ 22899.23
Woman's Parent Mite Missionary Society	3983.74	6448.86	5509.45	11256.80	27198.85
Sarah E. Tanner Memorial Fund				125.00	125.00
Local Home and Foreign Missionary Society	177.00		402.52	1277.34	1856.86
Paramaribo Purchase Fund		424.44	282.15	5.00	711.59
Rent from Department Property			321.00	1384.20	1705.20
Easter Programs				603.41	603.41

Total.....\$247197.69

Balance from 1916.....\$ 5654.32

GRAND TOTAL.....\$252852.01

Expenditures from March 31, 1916, to March 31, 1920.

General Conference and Board of Managers (1916)	\$ 6231.37				\$ 6231.37
General Conference—Expenses of Missionaries (1916)	1428.34			360.00	1788.34
Departmental—Secretary's Incidentals	480.00		416.00	552.83	1448.83
Departmental—Rent, Clerk Hire, Stamps, Stationery,-- Furniture and Fixtures, Books, Repairs, Telephones,-- Telegrams, Express, Sundries	2596.35	3980.21	2738.83	3504.12	12819.51
Loans	18451.09	15380.75	11840.97	13649.00	59321.81
Bank Exchange and Interest	692.78	375.80	93.03	196.90	1358.51
Legal Service	172.26	77.60	165.00	10.00	424.86
Refunded Money	184.01	12.80	92.62	21.46	310.89
Designated Receipts			292.26	109.26	401.52

Expenditures from March 31, 1916, to March 31, 1920.

	1917	1918	1919	1920	Total
Donations to Charities and Churches	99.53	122.05	550.25	851.45	1643.28
Traveling Expenses of Special Agents	126.80	118.00	198.04	141.00	583.84
Annual Meeting of Board of Managers		1669.01	1746.50	1895.84	5311.35
Missionary Meetings	156.59	275.12		225.00	656.71
Purchase of Property for Department			3354.66	2262.75	5617.41
Emergency—Moving from Room 61 to 62			436.76		436.76
Voice of Missions—Printing, Mailing, Agents	3064.17	4574.17	4545.45	4351.35	16535.14
Easter Programs—Printing, Mailing, Etc	666.68	772.52	1187.87	2249.39	4826.46
Board of Missionaries in New York	258.25		20.10	68.00	346.35
General Conference Contingencies				5900.61	5900.61
Secretary's Salary	1350.00	1350.00	1350.00	1350.00	5400.00
Secretary's House Rent	420.00	420.00	420.00	500.00	1760.00
Secretary's Traveling Expenses	559.77	681.85	817.76	603.94	2663.32
Secretary's Fuel			186.22	329.07	515.29
FOREIGN WORK.					
Missionaries' Salaries	9459.40	7271.46	10600.57	13739.27	41070.78
Missionaries' Traveling Expenses		31.34	792.50	933.34	1757.10
Support of Missionary Students	825.97	646.78	977.69	294.73	2745.17
Donations to Missionaries			1725.04	595.00	2320.04
Mission House—South Africa	250.00	375.00	875.00		1500.00
Mission Schools	1022.20	847.50	2125.00	1345.00	5339.70
Mission Work—West Indies and South America	2339.40	1780.60		4955.00	9075.00
Mission Work—West Africa	500.00	1910.00	2090.00	3337.50	7837.50
Mission Work—South Africa	885.00	1700.00	700.00	8630.00	11915.00
Paramaribo Purchase—Dutch Guiana		1074.44	1264.65	200.00	2539.09
Total	\$ 15281.97	\$ 15637.12	\$ 21150.45	\$ 34029.84	\$ 86099.38

Expenditures from March 31, 1916, to March 31, 1920.

HOME WORK

	1917	1918	1919	1920	Totals
1st Episcopal District	110.00	\$ 1329.28	\$ 921.33	\$ 166.67	\$ 2327.28
2nd Episcopal District		450.00	600.00	550.54	1600.54
3rd Episcopal District	260.00	500.00	550.00	806.96	2116.96
4th Episcopal District	90.00	360.00	500.00	500.00	1450.00
5th Episcopal District	500.00	285.00	715.00	562.84	2062.84
6th Episcopal District	550.00	510.00	465.00	710.00	2235.00
7th Episcopal District	200.00	800.00	550.00	565.55	2115.55
8th Episcopal District	260.00	725.00	649.00	667.68	2301.68
9th Episcopal District		650.00	650.00	572.64	1872.64
10th Episcopal District	100.00	500.00	650.00	644.50	1894.50
11th Episcopal District	616.00	516.00	516.00	686.00	2334.00
12th Episcopal District	1741.69	800.00	425.00	631.92	3098.61
15th Episcopal District	621.00	450.48	760.00	76.00	1907.48
Total	\$ 5048.69	\$ 7375.76	\$ 7951.33	\$ 7141.30	\$ 27517.68

GRAND TOTAL.....\$249898.62

RECAPITULATION.

April 1, 1916, Balance	\$ 5654.32
March 31, 1920, Receipts, 4 Years	247197.69
March 31, 1920, Expenditures, 4 years	\$252852.01
Balance on Hand	249898.62
	\$ 2953.39

And now, brethren, be faithful in this work for the salvation of the world.

Yours respectfully submitted,

J. W. RANKIN,
Secretary-Treasurer.

**EXTRACT FROM THE REPORT OF THE FINANCIAL
SECRETARY.**

To the Bishops and Members of the Twenty-six Session of the General Conference of the African Methodist Episcopal Church. Greetings:

Through the mercies of God we have rounded out another four years, which brings us to the close of one of the most remarkable quadrenniums in the history of the Church. We have gathered here to take measure of our status as an organization and to require at the hands of those who have been charged with special duties, an account of their stewardship.

Four years ago it was my pleasure to submit to the Twenty-fifth General Conference the report of the business of the Department of Finance of our Church; and in the process of the deliberations of that body I was commissioned to serve as Financial Secretary for another term of four years, and it is now my duty and pleasure to submit to you the following report for the period of time from April 1, 1916 to April 1, 1920.

First District—Bishop Evans Tyree—Schedule A, Exhibit 1—Dollar Money Reported by Conferences and Districts—1916-1920.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
Philadelphia-----	7892.80	8422.55	9036.35	10208.83	35560.53	5714.61
New Jersey-----	4173.25	4309.57	5123.00	6027.65	19633.47	3492.76
New York-----	2460.10	2661.25	2942.55	3358.55	11432.45	2131.86
New England-----	1650.25	1800.20	2018.35	2185.75	7654.55	1437.98
Totals-----	16176.40	17193.57	19120.25	21780.78	74271.00	12777.21

Second District—Bishop J. Albert Johnson.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
Baltimore-----	7062.20	7291.76	7575.50	8437.80	30367.26	2741.71
Virginia-----	4928.25	5273.85	5672.75	6224.81	22099.66	3587.31
North Carolina-----	3459.71	3676.25	4294.40	4873.50	16303.86	3558.10
West North Carolina-----	3113.90	3469.75	3791.57	4191.90	14567.12	2400.57
Total-----	18564.06	19711.61	21334.22	23728.01	83337.90	12287.75

Third District—Bishops C. T. Shaffer and J. K. Jones.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
Ohio-----	2312.54	2382.90	2736.45	3007.35	10439.24	2583.01
North Ohio-----	3023.85	3458.92	4144.97	4770.50	15398.24	5673.39
Pittsburgh-----	3349.95	3939.45	4894.37	5141.90	17324.77	4863.99
West Virginia-----	554.90	662.15	1013.85	1053.40	3264.30	1386.45
Totals-----	9221.24	10443.42	12789.64	13972.25	46426.55	14506.84

Fourth District—Bishop L. J. Coppin.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
Indiana-----	2453.00	2510.60	2957.70	3445.10	11366.40	1822.45
Illinois-----	3062.60	3207.95	3701.10	4076.30	14047.95	1784.58
Kentucky-----	2044.55	2307.00	2712.15	2950.00	10076.70	1916.15
West Kentucky-----	1534.73	1596.85	1832.05	2135.20	7999.43	973.31
Chicago-----	5665.20	6505.00	7873.55	9228.34	29272.09	9913.99
Totals-----	14760.08	16127.40	19076.55	21834.94	71862.57	16410.48

Fifth District—Bishop H. B. Farks.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
California-----	1813.25	1930.50	2193.16	2441.50	8378.41	2167.46
Puget Sound-----	1187.00	1187.25	1330.25	1435.75	5140.25	934.15
Colorado-----	1818.00	1977.50	2083.10	2346.45	8225.05	1647.80
Kansas-----	4027.29	4290.85	4754.00	5477.64	18549.78	3705.67
North Missouri-----	3137.46	2898.90	3305.00	3508.60	12849.96	359.31
Southwest Missouri-----	2134.50	2315.90	2609.20	3053.05	10112.65	1178.68
Missouri-----	2462.80	2723.40	3017.35	3244.35	11447.90	2771.72
Totals-----	16580.30	17324.30	19292.06	21507.34	74704.00	12764.79

Sixth District—Bishop J. S. Flipper.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
North Georgia.....	3095.75	3171.75	3456.50	3931.00	13655.00	1875.90
Atlanta (Georgia).....	4160.91	4402.81	4862.50	5445.50	18871.72	2538.53
Southwest Georgia.....	4714.40	5167.35	6000.00	6361.20	22242.95	4337.76
Macon (Georgia).....	4694.50	5170.00	5747.50	6310.50	21922.50	1696.58
Georgia.....	5665.57	6071.90	6672.25	7021.00	25430.72	2220.49
South Georgia.....	4687.85	4939.25	5140.15	5548.05	20315.30	7079.57
Augusta (Georgia).....	3776.76	4604.50	5520.90	6151.20	20053.36	13349.65
Totals.....	30795.74	33527.56	37399.80	40768.45	142491.55	26540.23
Less Apparent Decrease (change of territory).....					6558.25	
Net Increase.....						19981.98

Seventh District—Bishop W. D. Chappelle.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
Northeast South Carolina.....	3784.50	4213.25	4695.00	5554.65	18247.40	4127.20
Columbia S. C.....	3658.05	3981.75	4432.25	5471.75	17543.80	4223.70
Piedmont (S. C.).....	3796.10	3927.05	4265.30	4809.85	16888.30	3198.00
South Carolina.....	4827.50	5017.35	5187.45	5530.50	20562.80	1443.05
Palmetto (S. C.).....	4590.75	4857.25	5569.50	6284.25	21301.75	2458.30
Totals.....	20656.90	21996.65	24149.50	27741.00	94544.05	15450.25

Eighth District—Bishop W. H. Heard.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
Northeast Mississippi	1700.00	2100.00	2850.00	3400.00	10050.00	3120.15
East Mississippi	1125.00	1425.00	2280.00	2675.00	7475.00	2879.45
Mississippi	3100.00	3400.00	3500.00	3900.00	13900.00	2297.45
Central Mississippi	2500.00	3100.00	3850.00	4300.00	13750.00	5109.55
North Mississippi	2608.20	3010.01	3511.00	4000.00	13129.21	444.10
Northwest Mississippi	2232.00	3080.50	3620.00	4125.00	13057.50	13057.50
North Louisiana	1871.00	2400.00	2900.00	3700.00	10871.00	4509.98
Louisiana	2800.00	3640.00	4300.00	4950.00	15690.00	4158.00
Totals	17936.20	22155.51	26781.00	31050.00	97922.71	35576.18

Ninth District—Bishop B. F. Lee.

Name of Conference—	1916-17	1917-18	1918-19	1919-20	Totals	Increase
East Tennessee	1027.15	1119.15	1484.79	4346.34	320.00	320.00
Tennessee	2760.29	2544.12	2869.40	2995.00	11168.81	661.49
West Tennessee	3203.50	3046.25	3252.20	3558.50	13060.45	1189.20
North Alabama	4136.20	4171.20	4219.95	4527.50	17054.85	157.77
Central Alabama	2316.65	2397.50	2976.65	3181.65	10872.85	5533.11
Alabama	2074.55	2382.65	3048.10	3328.25	10833.55	5296.53
East Alabama	2506.79	2820.20	2921.75	3127.10	11375.84	1343.13
South Alabama	2611.11	3111.11	3464.25	3791.50	5852.45	-----
Totals	20636.24	21488.68	23871.45	25694.29	91690.61	13312.03
					7041.65	7041.65
Net Decrease						6270.38

Tenth District—Bishop J. H. Jones.

Name of Conference—	1916--17	1917--18	1918--19	1919--20	Totals	Increase
Central Texas-----	3005.12	3133.34	3205.96	3927.50	13271.92	2934.82
Texas-----	2712.15	3062.11	3500.55	4029.25	13304.06	3329.35
Northeast Texas-----	3978.86	4432.80	5184.35	2220.35	15816.36	1483.27
West Texas-----	1564.40	1722.90	2133.50	2156.75	7577.55	2033.65
Southwest Texas-----	1453.20	1803.12	2667.50	2908.92	8832.74	4027.26
North Texas-----	-----	-----	-----	4653.00	4653.00	4653.00
Total-----	12713.73	14154.27	16691.86	19895.77	63455.63	18461.35

Eleventh District—Bishop John Hurst

Florida-----	2834.80	3043.00	3333.20	3654.20	4073.55	-----
West Florida-----	2223.05	2623.05	3116.30	3656.30	11618.70	3155.03
East Florida-----	3869.05	4459.00	5171.00	5985.25	19184.50	145.53
Central Florida-----	3576.25	3825.50	4167.95	4575.25	16144.95	1805.89
South Florida-----	4081.25	4467.85	4852.50	5359.30	18760.90	-----
Middle South Florida-----	2891.45	3411.94	3634.10	4001.50	13938.99	*2871.76
Totals-----	19475.85	21830.34	24275.05	26931.80	92513.04	20247.23

*Apparent decrease only—change of territory.

Twelfth District—Bishop J. M. Conner.

Northeast Oklahoma-----	1148.30	1779.35	1879.75	2209.40	7016.80	2287.22
Oklahoma-----	929.00	1052.10	1063.10	1128.55	4172.75	984.53
Central Oklahoma-----	759.10	940.10	852.35	966.00	3517.55	1084.15
Arkansas-----	4426.85	3359.25	3803.50	4054.75	15843.35	2343.79
West Arkansas-----	3468.80	3623.00	3700.00	3819.65	14611.45	1653.13
South Arkansas-----	3708.25	3244.70	3251.50	3374.53	13578.98	1666.42
East Arkansas-----	4303.50	3453.00	4227.25	4230.25	16214.00	4884.98
Central Arkansas-----	-----	3919.75	4210.25	4249.00	12379.00	12379.00
Totals-----	18743.80	21571.25	22987.70	24031.13	87333.88	27283.22

Thirteenth District—Bishop I. N. Ross.

Name of Conference—	1916--17	1917--18	1918--19	1919--20	Totals	Increase
Sierra Leone-----	143.00	143.00	200.00	200.00	200.00	-----
Liberia-----	244.87	244.87	169.45	169.46	169.46	-----
Totals-----	387.87	387.87	369.46	369.46	1514.66	45.70
Fourteenth District—Bishop W. W. Beckett.						
	4796.86	19187.44	-----	-----	4796.00	4796.85
Fifteenth District—Bishop C. S. Smith.						
Bermuda-----	338.30	302.48	225.26	225.26	1091.30	80.17
Nova Scotia-----	86.50	150.25	118.35	199.60	554.70	158.15
Ontario-----	334.35	352.00	385.00	413.00	1484.35	272.65
Michigan-----	1693.50	2023.42	2476.15	3937.86	12423.42	4407.54
Totals-----	2452.65	2828.15	3204.76	3987.86	12423.42	4407.54

Recapitulation of Dollar Money by Districts.

First—Bishop Tybee-----	16176.40	17193.57	19120.25	21780.78	174271.00	12777.21
Second—Bishop Johnson-----	18564.06	19711.61	21334.22	23728.01	83337.90	12287.75
Third—Bishops Shafer and Jones-----	9221.24	10443.42	12789.64	13972.25	46426.55	14506.84
Fourth—Bishop Coppin-----	14760.08	16127.40	19076.55	21834.94	71862.57	16410.48
Fifth—Bishop Parks-----	16580.30	17324.40	19292.06	21507.34	74704.00	12764.79
Sixth—Bishop Flipper-----	30795.74	33527.56	37399.80	40768.45	142491.55	19981.98
Seventh—Bishop Chappelle-----	20656.90	21996.65	24149.50	27741.00	94544.05	15450.25
Eighth—Bishop Herad-----	17936.20	22155.51	26781.00	31050.00	97922.71	35576.18
Ninth—Bishop Lee-----	20636.24	21488.68	23871.45	25694.29	91690.61	*6270.38
Tenth—Bishop Jones-----	12713.73	14154.27	16991.86	19895.77	63455.63	18461.35
Eleventh—Bishop Hurst-----	19475.85	21830.34	24275.05	26931.80	92513.04	20247.23
Twelfth—Bishop Conner-----	18743.80	21571.25	22987.70	24031.13	87333.88	27283.22
Thirteenth—Bishop Ross-----	387.87	387.87	369.46	369.46	1514.66	45.70
Fourteenth—Bishop Beckett-----	**4796.86	4796.86	4796.86	4796.86	19187.44	-----
Fifteenth—Bishop Smith-----	2452.65	2828.15	3204.76	3937.86	12423.42	4407.54
Totals-----	223907.92	245537.44	276140.16	308039.94	1053679.01	202930.15

*Decrease

**Estimated same as last quadrennium.

A Splendid Showing.

It will be remembered that at the beginning of this quadrennium I asked the Church to join me in making our Slogan "ONE MILLION DOLLARS DOLLAR MONEY" for the Quadrennium. It is indeed gratifying to know that this report shows that we have gone over the *Million Dollar Mark by nearly \$60000.*

When we take into consideration that this is but the fund of one special department, and does not include any money raised in any of the 7000 or more churches for local purposes, or for the payment of salaries of Pastors and Presiding Elders, it must be regarded as a splendid showing. This is the more in evidence when we recognize the further fact, that this quadrennium the general condition of things has been such as to put to a severe test the interests and faithfulness of any people. Under these circumstances, such favorable results bespeak a splendid tribute to the loyalty of those who support the cause we all love and mutually represent.

For this splendid showing let us be thankful to God and too, to our faithful band of co-workers, the Bishops, Presiding Elders, Pastors, Members and friends who have contributed to this effort. With such loyal forces we now turn our faces to the future and go forward to still greater achievements.

Recapitulation Table, Showing Receipts and Disbursements by Fiscal Years, March 31, 1916, to March 31, 1920 and Balance Sheet.

Receipts by Fiscal Years—

Receipts First Fiscal Year, March 31, 1916 to March 31, 1917	\$90175.48
Receipts Second Fiscal Year, March 31, 1917 to March 31, 1918	97496.03
Receipts Third Fiscal Year, March 31, 1918 to March 31, 1919	111812.35
Receipts Fourth Fiscal Year, March 31, 1919 to March 31, 1920	120372.57
Total Receipts to March 31, 1920	\$419856.43
By Credit Balance, brought forward March 31, 1916	\$35459.15
Making a Grand Total of	\$455315.58

*Disbursements by Fiscal Years—***March 31, 1916 to March 31, 1920.**

Disbursements First Fiscal Year, March 31, 1916 to March 31, 1917	\$98175.96
Disbursements Second Fiscal Year, March 31, 1917 to March 31, 1918	75144.99
Disbursements Third Fiscal Year, March 31, 1918 to March 31, 1919	79776.23

Disbursements Fourth Fiscal Year, March 31, 1919 to March 31	
1920	111563 .10
Total Disbursements, March 31, 1916 to March 31	
1920	\$364660 .28
Cash Credit Balance, March 31, 1920	90655 .30
Making a Grand Total of	
	\$455315 .58

Note.

Against this credit balance or out of same must be taken over \$12000 special sustentation fund, the pay roll for the months of April and May, together with all necessary expenses for maintaining this General Conference.

SCHEDULE C.

Necrology.

It is deemed fitting that reference should here be made to the fact that during this quadrennium we have been called upon to mourn the loss of four who were officially connected with the business of this Department, namely:

Mrs. Isabella Dickerson, widow of the late Bishop Dickerson.

Rev. J. Frank McDonald, Editor of the Western Christian Recorder.

Rev. John T. Jenifer, Historiographer of the A. M. E. Church.

Bishop C. T. Shaffer, of the Third Episcopal District.

Mrs. Dickerson, died in May 1917 at Columbia, S. C., and was buried at Woodbury, N. J.

Dr. John T. Jenifer, Church Historian, died on Wednesday March 6, 1919 and proper adjustment of the work of this office has been made in keeping with recommendations of the Council of Bishops and the order of the Financial Board.

Bishop Shaffer, died at Lansing, Michigan, March 27, 1919.

In each of the above cases the Financial Board took official notice and passed suitable resolutions making them a matter of record.

Appropriations to Churches.

By action of the General Conference of 1912, there were certain conditional obligation listed against the funds coming into this Department as appropriations to churches, as follows:

Bethel Church, Baltimore	\$20000 .00
St. Philips Church, Savannah, Ga	3000 .00
Turner Tabernacle, Macon, Ga	2000 .00
	\$25000 .00

During the last quadrennium only partial payments were made as the condition of the treasury would warrant, but I am happy to report now that in keeping with the recommendation of the last General Conference we have paid these claims in full in each and every case.

In connection with this, on the recommendation of the Council of Bishops, and the orders of the Financial Board, appropriations to churches have been made, amounting to \$19017.50, as indicated in the following section of this report. This amount representing a supplement to the 8 per cent. Dollar Money voted to the Church Extension Department and sent direct to the Secretary of that Department.

EXHIBIT 17.**Special Appropriations to Churches—1916-20.**

Second District—Bethel, Baltimore	\$11000.00	\$11000.00
Sixth District—St. Philips, Savannah, Ga	2100.00	-----
Fifth District—Grant Memorial, Wichita, Kans	200.00	-----
Cain Chapel, Kansas City, Mo	100.00	-----
Sixth District—St. Philip's, Savannah, Ga	2100.00	-----
Turner Tabernacle, Macon, Ga	1350.00	-----
A. M. E. Church, Moultrie, Ga	50.00	-----
A. M. E. Church, North Albany, Ga	75.00	-----
A. M. E. Church, East Dawson, Ga	75.00	3650.00
Seventh District—A. M. E. Church, Beaufort, S. C.	\$100.00	-----
Chappelle Miss., Columbia, S. C.	50.00	-----
To Bishop Chappelle (Ch. S. C.)	125.00	275.00
Eighth District—Bethel Church, Vicksburg, Miss ..	\$525.00	\$525.00
Ninth District—A. M. E. Church, Millington, Tenn ..	50.00	-----
Metropolitan Church, Mobile, Ala ..	950.00	-----
Tenth District—Metropolitan Church, Austin, Texas ..	400.00	1225.00
A. M. E. Church, Atoka, Tenn ..	25.00	-----
Bethel Church, Knoxville, Tenn ..	200.00	-----
Grant Chapel, San Antonio, Texas ..	75.00	-----
Brown Chapel, Houston, Texas ..	150.00	-----
St. Paul, Waco, Texas ..	100.00	-----
Bethel Ch., San Antonio, Texas ..	50.00	-----
St. James' Church, Dallas, Texas ..	100.00	875.00
Eleventh District—To Bishop Hurst, 11th District ..	550.00	550.00
Twelfth District—Church at Frenchman Bayou, Ark ..	100.00	-----

Bethel Church, Argenta, Ark -----	100 .00 -----	
A. M. E. Church, Del, Ark -----	50 .00 -----	250 .00
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Fifteenth District—Ft. Wayne (Ind). A. M. E. Ch ..	50 .00 -----	
Church, Kalamazoo, Mich -----		250 .00
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		\$19017 .50

Appropriations to Schools.

Another matter to which special consideration was given is that of additional appropriations to our schools carrying Theological Departments, and affording instruction for young men preparing for the ministry.

To this item we have applied \$26733 .33, distributed as shown in the following section of this report. This was as a supplement to the general fund of 8 per cent of the Dollar Money reported to and distributed by the Secretary of Education as shown in his report.

EXHIBIT 19.

Special Appropriations to Schools—1916-20.

Schools—		
Wilberforce University -----		\$2000 .00
Payne Theological Seminary -----		2000 .00
Kittrell College -----		2000 .00
Western University -----		2000 .00
Morris Brown University -----		2000 .00
Allen University -----		2000 .00
Campbell College (Cash, \$1400, on Note, \$600) -----		2000 .00
Payne University -----		2000 .00
Turner N. and I. Institute -----		1400 .00
Paul Quinn College -----		2000 .00
Edward Waters College -----		2000 .00
Shorter College -----		2000 .00
Special to South Africa -----		3333 .33
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		\$26733 .00

Looking Forward.

In the forgoing schedules and exhibits, I have tried to give an account of the various phases of the business related to the General Fund, commonly known as the "Dollar Money Fund"; with special classification of that portion of said fund paid to the Financial Secretary and disbursed by him as per vouchers passed upon by your auditing Committee and Board of Control of the Department of Finance.

Having been privileged to serve in this capacity for the period of eight years, I am not satisfied to close this report without a word as to the future.

The Secretary-Treasurer of any great organization should not only be able to give a comprehensive statement of the money handled by him, but should also be able to work out and submit to such organization, certain definite plans of propositions to be incorporated in its financial system. The Secretary of Finance of the great A. M. E. Church should be no exception to this rule. With this spirit, I have made a careful study of that part of our law under the head of Temporal Economy, as found in our Book of Discipline Part X., Chapters One and Two. These relate to the establishing of a General Church Treasury and the management of the same with Special direction as to its resources, how collected and how the same is to be distributed. While the successful maintenance of a great system like ours, with one central headquarters, depends on united effort on the part of Bishops, General Officers, Presiding Elders, Pastors and People, the burden of this responsibility, rests principally on the Pastors. They stand as the agents of the Church organization in direct service and close relationship with the people to whom they are sent, by the direction of the Bishops under the immediate supervision of the Presiding Elders. These church officials represent a class than whom there are none more deserving and faithful. On the other hand, there is no class of public servants more poorly paid according to the real value of the service rendered. Their service cannot be regulated by any hard and fast rule as to the number of hours for the day, or the days to a week or month. They must work day and night, and too, all day, every day with Sunday thrown in for good measure.

They must keep up and at it till they actually wear themselves out—and there is no creature more deserving of our care, of comfort and attention, than the minister of the gospel, who has worn himself out in serving others and rises among his brethren, with trembling form and husky voice, to ask that he be placed on the superannuated list as a retired servant. The faithfulness of these men ought to be rewarded by ample provision for them and their families; and we should not delay making this ample provision, till, they approach the end of their day and service. Better provision should be made for those entering the ministry from the very beginning. Especially so in a Methodist Church, where the candidate comes as it were empty handed, and truly lays himself, his wife, his children and all that is dearest in the ties of home life, on the altar where and when he takes his sacred vows. When one thus divests himself of all selfishness and joins this host pledging allegiance to our cause, let us do our duty and give him proper provision and protection against want and suffering. This can only be done by an increase in the salary schedule of all of our church servants from the Missionary itinerant preacher to the Bishop. Under present living conditions, it is almost impossible for our church officials to properly meet the present day demands without an increase of salary.

While there are many of our pastors whose congregations take care of and do well by them, paying them even more than the salary of a Bishop, the great majority are too poorly paid and this General Conference should

start at the bottom and raise the standard by writing into our law a larger amount as the minimum salary for Pastors and Presiding Elders, which I believe the people will gladly receive and cheerfully support.

Our General Officers.

The support for this class of our church officials is provided for out of the General Fund. Here too, the provision is seriously inadequate; and considering all things, I think it safe to say, they are among the most poorly paid public servants. Their salary has not been changed in at least thirty years. In this time, the cost of living and obligation which they must meet, have advanced in some cases over two hundred per cent or more than doubled, while their ability to meet the same has not been changed. Thirty years ago the report of the Financial Secretary showed a total for the quadrennium of One Hundred Ninety-nine Thousand Five Hundred Fourteen Dollars and Eleven cents (\$199514.11). Today the report which I am submitting as Financial Secretary shows a total for the quadrennium of \$1,053,679.01, an increase of \$854164.90, or nearly six times as much added to our resources, while no increase has been made to the salary of this class of servants.

In this class, I would include for like considerations, our College Presidents and Deans, and too our teachers: none of whom are sufficiently paid. We cheapen the standard of our institutions by attempting to run them on the scale of low salaries. Pardon the personal reference, but I feel that it will help to qualify this statement as expert testimony when I tell you that I entered the work as a public church servant thirty-four years ago, serving as Business Manager and teacher in one of our Colleges for three years. President of the same College for seven years, Commissioner of Education for the Connection for sixteen years; and now as Financial Secretary for eight years; thirty four years of unbroken service without asking for a vacation. Certainly this experience and this opportunity to know at first hand something of the struggles, the duties, the obligations faced, qualifies me to speak; and I believe, makes it my sacred duty to stand here today and plead for better provision for my co-workers. They all deserve it, and I am not too modest to say that it is generally admitted that there are but few positions in connection with large organizations, and certainly none among Negroes, covering such a broad field, with such duties and great responsibilities as that of the Financial Secretary of the great A. M. E. Church. Let us keep it in this important class, see to it that the man in charge of this office measures up to the requirements and then pay him in keeping with such duties and responsibilities. To be more specific, I submit that our College Presidents should be paid at least \$2000 a year and our General Officers at least \$2500. Select men who are worth this and see to it that they work the field and earn it.

Our Bishops.

But there is another class of our public servants of whom I beg to speak. Possibly I should apologize for attempting to invade this field, for I have never been a Bishop and never expect to be one, but I have been privileged to enjoy with these, very cordial and about as close a relationship as a Layman can.

The same argument with reference to the status of our Bishops and the salary allowance will hold good except in one point—there has been an increase within thirty years but even now it is not what it should be.

It is a long way from admission of an itinerant preacher into an Annual Conference, to that of the Bishop presiding over that Conference.

While it appears to be, and is a position of great honor, prestige, trust and responsibility, ere the goal is reached, one passes over many rough and rugged roads of toil, of suffering and sacrifices and even when reached it is by no means a sinecure or a flowery bed of ease.

The Church requires of these its highest public servants, their constant, consecrated service and should not be narrow in making remuneration for the same.

Our Bishops should be paid at least \$3500 annually.

From the report which I have submitted in the preceding pages, it is clearly shown that we are now in a position to raise the scale of salaries all the way from the missionary preacher to the Bishop and I believe we will here and now rise to the height of the occasion and do it. So much for this class of our active workers.

Superannuates, Widows and Orphans.

All of us are agreed on the point, that we should make better provision for this class of our dependants. The only question now, is as to the best method for doing this. Without prejudice toward any other plan or proposition that has been, or that may be offered, and after careful study of the subject with first hand knowledge of the available resources, I have worked out the following plan which I herewith submit as one that is feasible, practicable and which can be administered with ease universally alike throughout the connection.

Pension System for Superannuates, Widows and Orphans of Deceased Ministers—Outline of Proposed Plan.

Create a Pension Fund with the following resources:

Instead of the 40 per cent of the 36 per cent for superannuates, which is equal to 14 per cent of the entire Dollar Money and 25 per cent of the 36 per cent for Widows and Orphans, which is 9 per cent of the entire Dollar Money, or 23 per cent of the whole now appropriated for both, let the law provide as follows:

A—Set aside twenty per cent of all Dollar Money for the Pension Fund.

B—Supplement this Pension Fund by the Annual Assessment as follows:

All charges with members—800 and more, at least	\$10 .00
All Charges with members—600 to 800, at least	8 .00
All Charges with members—400 to 600, at least	6 .00
All Charges with members—200 to 400, at least	4 .00
All Charges with members—100 to 200, at least	2 .00
All Charges with members—1 to 100, at least	1 .00

This to be reported by pastor at Annual Conference.

C—Supplement this Pension Fund by personal contributions.

How the Pension Fund is to be Disbursed.

Superannuates who have served:

	Quarter	Year.
One year, not over 15, at	\$40 .00	\$160 .00
15 years, not over 20, at	45 .00	180 .00
20 years not over 25, at	50 .00	200 .00
25 years, not over 30, at	55 .00	220 .00
30 years or more	65 .00	260 .00

Widows.

	Quarter	Year.
First year of widowhood, at	\$15 .00	\$60 .00
Second year of widowhood, at	16 .00	64 .00
Third year of widowhood, at	18 .00	72 .00
Fourth year of widowhood, at	20 .00	80 .00
Fifth year of widowhood, at	25 .00	100 .00

Orphans.

Under 14 years of age, \$25 a year each. Each to receive checks from the Financial Department as other claimants.

Let quarterly payments be made from this Pension Fund by the Secretary of Finance as above indicated.

This will guarantee a stipulated amount to be paid at regular intervals and applied alike throughout the connection, subject to increase as the General Fund will warrant.

With the Card Index System now being established in the Financial Department, each minister and pensioner can be catalogued and traced for any period of time.

All of these Figures are Subject to Revision.

In the suggestion that this Pension System can be operated in connection with the Financial Department, I beg to submit that my only reason for so doing is, that I know what is possible to be done there and I am leaving out of the consideration all sentiment and viewing it strictly on a business basis. The success of the plan is assured when every pastor or preacher recognizes that it is vital to his protection against want and suffering at that period when protection is most needed.

Already a large majority of the delegates have expressed their approval of this, and if you have not changed your minds let us write it into law.

Other Recommendations.

There are a few things to which I wish to call your attention by way of suggestions for the work of the Financial Department and I therefore submit the following additional recommendations:

General Financial Statistics.

Aside from the work of tabulating the reports of the Dollar Money raised, and accounting for that part handled at this office, I believe there is still another very important matter of business that should be handled here.

By virtue of the unique character of the Financial Department it should be a medium through which the Church and the public can be informed as to all of the funds raised throughout the Church.

We are not doing ourselves justice in the reports going out from this this department, since we give figures of the Dollar Money only.

We owe it to ourselves to keep and publish statements of all the money we raise and handle as reported at our several annual conferences, and I think such record should be kept at the Financial Department. We should keep a file of minutes of all the conferences and from these make a report of the same as to our general finances. This I am attempting to do.

No. 1—Uniform Reports.

In order to do this, however, it will be necessary for us to adopt one uniform system of tabulating our reports. This can be easily done by having our Publishing Departments make one uniform blank, copies of which to be furnished for the use in each and every annual conference, and from which the statistical tables of all the conference minutes must be made. I so recommended to the bishops and they approved of same.

No. 2—Depository for All Reports, etc.

That the Financial Department be made a depository for a copy of every annual conference minute to be filed in regular order, and too, that a copy of each and every publication of any literary or historical nature pertaining to our church be filed and catalogued at and by the Financial Department.

No. 3—Change of Charter.

Since the securing of the Charter by which the Financial Department was incorporated there have been several changes in our law governing said department, and yet no corresponding amendments have been made as to our acts of incorporation, I recommend that the Financial Board or the Financial Secretary be authorized to see that such changes are made as are necessary for conformity.

Conclusion.

In closing this report, I beg to again express my thanks for an appreciation of the splendid support given by the Bishops, General Officers, Presiding Elders, Pastors, members and friends who have so loyally supported our cause, and made it possible for me to be able to present the facts and figures herein set forth.

I have found real pleasure and profit in this service, and have tried in my humble way to advance all the interests of our common cause.

All that was desired has not been accomplished, but I stand ready and willing to reconsecrate myself to the work, and with faith and courage go forward, inspired by the feeling that there is More Beyond and BETTER THINGS FURTHER ON.

Respectfully submitted,

JOHN R. HAWKINS, *Financial Secretary.*

EXTRACT FROM REPORT OF THE SECRETARY OF EDUCATION.

Bishops, General Officers and Members of the General Conference now in Session:

Permitted by your suffrage, I come to submit to you my Second Quadrennial report as Commissioner of Education of the great A. M. E. Church.

I think, I need not here, dwell at length upon the vast importance of education. The voice of the commonwealth; the attitude of philanthropy; the proclamation of the public in all lands, have emphasized it beyond the ordinary reach of words.

Very recently Mr. Rockefeller gave a hundred million to be applied generally to American education.

Mr. Carnegie, in his last will and testament, left large sums to certain institutions of learning.

Just the other day, Mr. Fricke gave to Princeton Fifteen Million. These are some of the larger donations made to the sacred cause of Education.

Denominations catching the inspiration have made drives for education funds—such as would stagger the imagination of men, who lived less than a generation ago.

No topic is so all absorbing, no subject so persistent and commanding. The world comes finally to know that, in peace and progress education is first and fundamental.

Men of rare abilities are devoting their lives as never before to work. By unanimous consent the world agrees that its safety and perpetuity can be guaranteed only through general and wide-spread education. The big idea contemplated in the "Inter-Church-World Movement" makes it plain that we are quitting the day of small things.

The age on whose threshold we are now standing, and into whose unfolding scenes we look, will charm us with the beauty as it will also awe us with

the grandeur of its mighty transactions. The Negro youth faces this sunrise of a newer, better and fuller day, a day of sharpest competition, a day when the Frank and the Teuton, the Jap and the Jew shall meet in the Forum and prejudice of race shall lose itself in the glory of race achievements.

We must educate our race for whatever else we do, if this one thing we do not—we are lost! I mention with pride the educational activities of the A. M. E. Church during the four year term now coming so grandly to a close. In every educational district the wonderful thing has taken place. The emancipation of Wilberforce, by the joint action of Bishops Jones and Smith—Tyler and Coppin.

The great work of Bishops Chappelle and Flipper at Allen and Morris Brown. The unparalleled success of Bishops Heard, Jones and Hurst at Campbell, Lampton, Paul Quinn and Edward Waters. The remarkable achievements of Bishops Parks and Lee, at Western University and Payne and Turner. The startling accomplishments of Bishops Conner and Johnson at Shorter, Kittrell relate an interesting story of education, full of love and devotion.

The Deans of our Theological Departments and the members of our faculties have united to make this the greatest four years for education ever witnessed in the history of our church. May we hope that from the great concern and generosity of this General Conference, a larger program for education may be made!

Now thanking you for the confidence and cooperation in the past and soliciting your favor and consideration for the future, I turn to other elements entering into the composition of this report.

Schedule "A," History of Colleges.

Schedule "B," Receipts and Expenses.

Schedule "C," Eight per cent Dollar Money by Conferences.

Schedule "D," Recapitulation.

Schedule "E," Annual and quadrennial reports as submitted by Colleges.

Schedule "F," Cuts of Schools and Buildings.

Schedule "G," Recommendations.

This amount was collected from the various districts as follows:

First District	\$ 5609 .86
Second District	4870 .43
Third District	3529 .67
Fourth District	5743 .22
Fifth District	5953 .52
Sixth District	11395 .89
Seventh District	7524 .55
Eighth District	7197 .85
Ninth District	7385 .89
Tenth District	3543 .85
Eleventh District	6028 .58

Twelfth District	5147 .66
Fifteenth District	893 .72
<hr/>	
Total	\$ 74824 .69
Balance brought forward from 1915	25 .65
<hr/>	
Total to be accounted for	\$ 74850 .34
Disbursements—	
Total Disbursements	70491 .68
<hr/>	
Balance on hand	\$ 4358 .66

Financial Statement—1916 to April 1, 1920.

Collections for 1916	\$ 14694 .90
Collections for 1917	18502 .08
Collections for 1918	17361 .78
Collections for 1919	24265 .93
<hr/>	
Total Collections for period	\$ 74824 .69

WILBERFORCE UNIVERSITY, WILBERFORCE, GREEN CO., OHIO,

Numerical.

Enrollment—	1916	1917
Classical	31	60
Scientific	64	48
Normal	300	91
Theological	32	21
Industrial	37	49
Academy	107	165
<hr/>		
Total	571	434
Length of term (months)	3	3
Graduates	150	134
No. of teachers	40	37
Monthly Pay-roll	\$ 1385 .00	

Grounds and Improvements.

Number of volumes in library	12000
Value of buildings and grounds	\$150,000 .00
Value of physical and chemical laboratory	4000 .00
Value of furniture and equipments	6500 .00
Number of buildings	13
Character of buildings	Brick
System of heating	Steam and hot water
System of lighting	Electric and gas

System of Sewerage.....	Disposal plant
Number of bath tubs.....	15
Shower baths used almost exclusively.	

Financial.

Collections—	1916	1917
Tuition.....	\$ 8618 .07	-----
Donations.....	1595 .00	-----
Special Rally.....	1554 .66	-----
Educational Rally.....	6203 .29	-----
<hr/>		
Total.....	\$ 17971 .02	-----
Other Moreys.....	\$ 10328 .58	-----
Grand Total.....	\$ 28299 .60	-----

MORRIS BROWN UNIVERSITY, ATLANTA, GA.

Numerical.

Enrollment—	1916	1917
Classical.....	22	-----
Scientific.....	3	-----
Normal and Prep.....	221	-----
Theological.....	33	-----
Industrial.....	208	-----
English.....	217	-----
<hr/>		
Total.....	796	-----
Length of term (Months).....	8	-----
Graduates.....	54	-----
No. of teachers.....	30	-----

Grounds and Improvements.

Number of volumes in library.....	6000
Value of grounds and buildings.....	\$250000 .00
Value of Physical and chemical laboratory.....	500 .00
Value of furniture and equipments.....	9000 .00
Number of buildings.....	4
Character of buildings.....	2 Brick-1 Frame
System of heating.....	Steam
System of lighting.....	Electric
System of Sewerage.....	Sanitary
Number of bath tubs.....	7

Financial.

Collections—	1916	1917
Tuition.....	\$2969 .15	-----
Donations.....	1000 .00	-----
Special rally.....	-----	-----

Educational rally	-----	-----
Total	-----	-----
Other moneys	-----	-----
Grand total	-----	-----

Numerical.

Enrollment—	1916-17	1917-18	1918-19	1919-20
College	22	20	28	36
Teacher Training (Normal) ..	11	19	19	21
Preparatory (Academic)	208	261	279	337
Grammar School	217	241	240	280
Primary	-----	-----	-----	-----
Theological	33	32	33	38
Industrial	144	136	164	225
Music	55	53	73	81
Total	690	842	836	1018
Length of session (months) ..	8	8	8	8
Graduates	51	67	79	-----
No. of teachers	28	23	23	21
No. of draftees for war	-----	-----	50	-----

Grounds and Improvements.

Number of volumes in library	6000
Value of buildings and grounds	\$100000 .00
Value of physical and chemical laboratory	900 .00
Value of Furniture and Equipments	10000 .00
Number of buildings	3
Character of buildings	Brick and frame
System of heating	Steam
System of lighting	Electricity

Financial.

Collections—	1916-17	1917-18	1918-19	191-20
Total receipts	\$27328 .86	\$34604 .17	\$42134 .59	\$57271 .51

PAYNE THEOLOGICAL SEMINARY, WILBERFORCE, OHIO.

Numerical.

Enrollment—	1916-1917	
	Male	Female
Classical	-----	-----
Scientific	-----	-----

Normal	-----	-----	-----	-----
Theological	-----	-----	-----	-----
In course	-----	-----	30	1
Preparatory	-----	-----	9	2
Total	-----	-----	39	3
Length of session (months)	9	9	9	9
Graduates	13	9	9	6
No. of teachers	4	4	4	4
No. of draftees for war	-----	-----	2	-----

Grounds and Improvements.

Number of volumes in library	-----	-----	-----	3000
Value of buildings and grounds	-----	-----	-----	\$15000 .00
Value of physical and chemical laboratory	-----	-----	-----	-----
Value of furniture and equipments	-----	-----	-----	1000 .00
Number of buildings	-----	-----	-----	2
Character of buildings	-----	-----	-----	Brick and Frame
System of heating	-----	-----	-----	Hotwater and steam
System of lighting	-----	-----	-----	Gas

Financial.

Collections—	1916-17	1917-18	1918-19	1919-20
Tuition and room rent	\$663 .55	\$620 .70	\$596 .50**	\$439 .50
Donations—Legacies	-----	-----	3500 .00	300 .00
Special rally, Centennial fund (4th Dis.)	-----	-----	-----	605 .22
Educational rally	-----	-----	-----	-----
Borrowed	1500 .00	2100 .00	-----	-----
*Other moneys	6673 .65	7257 .68	8063 .43	8209 .74
Grand total	\$8837 .20	\$9978 .38	\$12159 .93	\$9509 .46

Remarks.

*These amounts included some funds received for the College and some for scholarships for students but were simply handled by the Seminary and entered into our receipts and disbursements.

**Does not include last term which will be payable April 1.

ALLEN UNIVERSITY, COLUMBIA, S. C.

Numerical.

Enrollment—	1916-17	1917-18	1918-19	1919-20
College	47	34	21	22
Teacher Training (Normal)	-----	-----	-----	-----
Preparatory (Academic)	244	251	239	3

Grammar School	288	258	203	415
Primary				
Theological	14	26	13	11
Industrial	21	42	36	34
Music		42	41	32
Total	614	653	553	824
Length of session (months) ..	8	8	8	8
Graduates	82	63		
No. of teachers	16	17	18	22
No. of draftees for war			105	

Grounds and Improvements.

Number of volumes in library	207
Value of buildings and grounds	\$175000.00
Value of physical and chemical laboratory	1000.00
Value of furniture and equipments	
Number buildings	5
Character of buildings	Brick and wooden.
System of heating	Steam
System of lighting	Electric

Financial.

Collections—	1916-17	1917-18	1918-19	1919-20
Tuition	\$3252.20	\$3045.00	\$2909.25	
Donations				1500.00
Special rally				
Educational rally				
(a) Board	5741.30	8491.03	9833.90	
(b) Rent	1152.26	1269.65	1203.50	

PAUL QUINN COLLEGE, WACO, TEXAS.

Numerical.

Enrollment—	1912-13	1913-14
Classical	9	4
Scientific	1	4
Normal		18
College Prep	32	19
Theological	10	
Industrial	5	22
English	62	73
Total	119	140

Length of term (weeks)	36	-----
Graduates	3	6
No. of teachers	7	7
Monthly Pay-roll		\$815.33

Grounds and Improvements.

Number of volumes in library		\$57000.00
Value of buildings and grounds		64000.00
Value of physical and chemical laboratory		250.00
Value of furniture and equipments		11435.79
Number of buildings		11
Character of buildings	2 brick and 9 wood	
System of heating	Stoves and steam.	
System of lighting	Electric	
System of Sewerage	One building	
Number of bath tubs		3

Financial.

Collections—		1916-17
Tuition		\$10070.54
Donations		
Special rally		1317.20
Educational rally		4982.21
Total		\$16369.95
Other moneys		4410.71
Grand total		\$20780.66

Remarks.

We need more buildings, more sanitary sewerage, more books for the library, more laboratory equipments, and endowment fund, more teachers. Standard of instructions has been raised and the outlook is bright.

PAUL QUINN COLLEGE, WACO, TEXAS.

Numerical.

Enrollment—	1916-17	1917-18	1918-19	1919-20
College	15	16	12	18
Teacher Training (Normal) ..	19	28	16	13
Preparatory (Academic)	60	52	82	90
Grammar School	128	116	101	104
Primary	10	1		
Theological	9	10	7	5
Industrial	20	14	11	17

Music.....	2	9	1	1
Total.....	263	246	230	248
Length of session (months) ..	9	9	8 3-4	9
Graduates.....	9	10	14	15
No. of teachers.....	14	14	13	11
No. of draftees for war.....		15	5	

Grounds and Improvements.

Number of volumes in library.....	3000
Value of buildings and grounds.....	\$105000 .00
Value of physical and chemical laboratory.....	750 .00
Value of furniture and equipments.....	10000 .00
Number of buildings.....	11
Character of buildings.....	Brick and Frame
System of heating.....	Steam and stoves
System of lighting.....	Electric

Financial.

Collections—	1916-17	1917-18	1918-19	1919-20
Tuition.....	\$9227 .46	\$13847 .53	\$15375 .60	\$11944 .85
Donations.....				
Special rally.....				
Educational rally.....	6469 .51	20412 .00	22926 .09	28341 .92
Total.....	\$15696 .97	\$34259 .53	\$38301 .69	\$40286 .77
Other Moneys.....	1037 .00	1563 .55	1765 .38	1925 .00
Grand total.....	\$16733 .97	\$35823 .08	\$40067 .07	\$42211 .77

Remarks.

Students in other Departments taking Music: 1916-17, 50; 1917-18, 50; 1918-19, 51; 1919-20, 85.

This report ended for the Quadrennium January 31, 1920. Total collections for the Quadrennium, \$134835 .89. This includes a Building Fund of \$35000 .00.

EDWARD WATERS COLLEGE, JACKSONVILLE, FLA.

Numerical.

Enrollment—	1916-1917	
	Male	Female
Classical.....	1	
Scientific.....		
Normal.....	4	43
College Prep.....	36	10

Theological.....	21	-----
Industrial.....	8	90
English.....	80	163
<hr/>		
Total.....	149	306
Length of term.....	-----	-----
Graduates.....	7	17
No. of teachers.....	11	10
Monthly Pay-roll.....	-----	\$798.33

Grounds and Improvements.

Number of volumes in library.....	-----	376
Value of buildings and grounds.....	-----	\$250000.00
Value of physical and chemical laboratory.....	-----	-----
Value of furniture and equipments.....	-----	\$7000.00
Number buildings.....	-----	3
Character of buildings.....	-----	Good
System of heating.....	-----	Steam
System of lighting.....	-----	Electric
System of sewerage.....	-----	None
Number of bath tubs.....	-----	2

Financial.

Collections—	1916-1917
Tuition.....	\$1799.70
Board.....	3589.39
Educational Rally.....	5389.09

EDWARD WATERS COLLEGE, JACKSONVILLE, FLA.**Numerical.**

Enrollment—	1916-17	1917-18	1918-19	19-Jan.1
College.....	1	-----	-----	79
Teacher Training (Normal).....	47	45	58	87
Preparatory (Academic).....	47	47	30	47
Grammar School.....	203	297	323	401
Primary.....	51	66	124	98
Theological.....	27	34	33	31
Industrial.....	52	35	41	33
Music.....	45	19	44	57
<hr/>				
Total.....	473	543	653	757
Length of Session (Months).....	8	8	8	8
Graduates.....	24	15	6	-----
No. of teachers.....	19	19	21	24
No. of draftees for war and volunteers.....	-----	45	-----	45

Grounds and Improvements.

Number of volumes in library	2000
Value of buildings and grounds	\$150000.00
Value of Physical and chemical laboratory	450.00
Value of furniture and equipments	10450.00
Number of buildings	45
Character of buildings	Good
System of heating	Steam
System of lighting	Electric

Financial.

Collections—	1916-17	1917-18	1918-19	19-Jan. 1
Tuition	\$1799.70	\$1532.54	\$1854.50	\$1481.20
Other Moneys-Board	3598.39	4403.57	5526.90	3304.34

Remarks.

Am also including Commercial students.

1916-17	1917-18	1918-19	1919
5	19	31	25

KITTRELL COLLEGE, KITTRELL, N. C.

Numerical.

Enrollment—	1916-17	1917-18	1918-19	1919-20
College	3	3	4	4
Teacher Training (Normal)				
Preparatory (Academic)	65	52	53	103
Grammar School	73	48	56	114
Primary	35	3	94	132
Theological		3	1	5
Industrial				
Music	20	30	46	53

Remarks.

Am also including Commercial students.

1916-17	1917-18	1918-19	1919
5	19	31	25

KITTRELL COLLEGE, KITTRELL, N. C.

Numerical.

Enrollment—	1916-17	1917-18	1918-19	1919
College	3	3	4	4
Teacher Training (Normal)				
Preparatory (Academic)	65	52	53	103
Grammar School	73	48	56	114
Primary	35	3	94	132
Theological		3	1	5

Industrial				
Music	20	30	46	53
Total	196	154	234	411
Length of session (Months) ..	8	8	8	8
Graduates	15	11	5	13
No. of Teachers	10	13	13	14
No. of draftees for war			15	

Grounds and Improvements.

Number of volumes in library	475
Value of buildings and grounds	\$150000.00
Value of physical and chemical laboratory	150
Value of furniture and equipments	\$10000.00
Number buildings	8
Character of buildings	Frame and brick
System of heating	Steam
System of lighting	Lamps

WILBERFORCE UNIVERSITY, NEAR XENIA, OHIO.

Numerical.

Enrollment—	1916-17	1917-18	1918-19	1919-20
College	202	280	435	200
Teacher Training (Normal) ..				
Preparatory (Academic) ..			157	265
Grammar School				
Primary				
Theological	32	27	35	43
Industrial	337	375	915	442
Music				
Total	571	682	1542	950
Length of session (weeks) ..	38	38	38	38
Graduates				
No. of teachers	33	36	40	43
No. of draftees for war				

Grounds and Improvements.

Number of volumes in library	12000
Value of buildings and grounds	\$150294.27
Value of physical and chemical laboratory	10500.00
Value of furniture and equipments	9500.00
Number of buildings	4
Character of buildings	Brick
System of heating	Furnace
System of lighting	Electric-gas

Financial.

Collections—	1916-17	1917-18	1918-19	1919-20
Tuition	\$8618.07	\$10178.26	\$11362.11	\$18702.94
Donations	1595.00	3202.00	977.00	995.00
Special rally	2891.66	4223.57	6636.57	42000.00
Educational rally	4866.29	5558.52	6875.65	7200.00
Total	\$17971.02	\$23162.35	\$25851.33	\$68597.94
Other moneys	10328.58	10643.04	26793.85	20820.00
Grand total	\$28299.60	\$33805.39	\$52643.18	\$92417.94

Remarks.

The facts given above alude only to the University proper, except in the matter of students. A note-worthy feature of this school year is the great financial effort of Bishop Jones, and its sequel, the paying off of the debt entirely of the university. Wilberforce is today free of debt and incumbrance.

No. of teachers	6	29
Monthly Pay-roll		\$500.00

Grounds and Improvements.

Number of volumes in library	3000
Value of buildings and grounds	\$175000.00
Value of physical and chemical laboratory	1200.00
Value of furniture and equipments	
Number buildings	6
Character of buildings	Brick Stone
System of heating	Steam
System of lighting	Electricity
System of sewerage	Our own system
Number of bath tubs	30

Financial.

Collections—	1916-17
Tuition	\$1300.00

WESTERN UNIVERSITY, QUINDARO, KANS.**Numerical.**

Enrollment—	1916-17	1917-18	1918-19	1919-20
College				10
Teacher Training (Normal) ..			345	
Preparatory (Academic)	138	159	155	
Grammar School			42	25
Primary	46	52	56	70

Theological	12	32	12	15
Industrial	185	96	200	221
Music	106	80	75	204
Music	29			
Total	2291	243	620	425
Length of session (weeks)	36	33	36	36
Graduates	35	16	86	
No. of teachers	21	22	24	26
No. of draftees for war			50	

Grounds and Improvements.

Number of volumes in library	1800
Value of buildings and grounds	\$190000 .00
Value of physical and chemical laboratory	5000 .00
Value of furniture and equipments	50000 .00
Number buildings	8
Character of buildings	Brick
System of heating	Steam
System of lighting	Electricity

Financial.

Collections—	1916-17	1917-18	1918-19	1919-20
Tuition	\$2826 .48	\$2462 .98	\$3473 .98	\$4272 .37
Educational Rally				37005 .11
Other moneys	10746 .12	11475 .24	41076 .39	12887 .37
Grand total	\$43322 .60	\$50613 .22	\$87225 .37	\$105662 .85

SHORTER COLLEGE, NORTH LITTLE ROCK, ARK.

Numerical.

Enrollment—	1916-1917
Classical	10
Scientific	19
Normal	68
Theological	24
High School	52
Industrial	70
English	225
Counted twice	33
Actual total enrollment	435
Length of term (months)	8

Graduates	10
No. of teachers	10
Monthly Pay-roll	\$650.00

Grounds and Improvements.

Number of volumes in library	850
Value of buildings and grounds	\$60000.00
Value of physical and chemical laboratory	350.00
Value of furniture and equipments	4800.00
Number buildings	2
Character of buildings	Brick and frame
System of heating	Stoves
System of lighting	Electricity
System of sewerage	City connections
Number of bath tubs	2

Financial.

Collections—	1916-1917
Tuition	\$3480.00
Donations	2215.00
Special rally	5000.00
Educational rally (May)	20000.00
Total	\$30695.00
Other moneys (board, etc.)	13155.00
Grand total	\$43850.00

Remarks.

This report is for year ending May 15, 1917.

SHORTER COLLEGE, NORTH LITTLE ROCK, ARK.

Numerical.

Enrollment—	1916-17	1917-18	1918-19	1919-20
College	29	30	18	29
Teacher Training (Normal) ..	68	118	89	76
Preparatory (Academic)	52	70	81	77
Grammar School	225	264	224	333
Primary	8	6	15	22
Theological	24	32	32	1
Industrial	70	98	136	47
Music	75	63	44	87
Total	551	681	639	949

Length of session (months) ..	8	8	8	8
Graduates	11	13	31	57
No. of teachers	22	25	29	31
No. of draftees for war		25	39	

Grounds and Improvements.

Number of volumes in library	1375
Value of buildings and grounds	\$150000 .00
Value of physical and chemical laboratory	550 .00
Value of furniture and equipments	10000 .00
Number buildings	7
Character of buildings	3 bricks and frame.
System of heating	Steam, gas, and stove.
System of lighting	Electric.

Financial.

Collections—	1916-17	1917-18	1918-19	1919-20
Tuition and board	\$12159 .83	\$14078 .18	\$18915 .31	\$19810 .75
Special rally	7872 .00	5736 .00	4756 .00	5365 .00
Educational rally		18676 .00	17000 .00	36211 .00
Total	\$20031 .83	\$38490 .18	\$40671 .31	\$61386 .00
Other moneys, Ed. Dept	1309 .88	1309 .88	1309 .88	1309 .88
Grand total	\$21341 .71	\$39800 .06	\$41981 .19	\$62695 .80

CAMPBELL COLLEGE, JACKSON, MISS.**Numerical.**

Enrollment—	1916-1917	
	Male	Female
Classical	1	1
Scientific		
Normal	32	48
Theological	18	
Industrial		12
English	70	88
Total	121	149
Length of term (months)	8	8
Graduates		
No. of teachers	6	9
Monthly Pay-roll		\$525 .00

Grounds and Improvements.

Number of volumes in library	300
Value of buildings and grounds	
Value of physical and chemical laboratory	
Value of furniture and equipments	
Number buildings	2
Character of Buildings	Brick Halls
System of heating	Steam
System of lighting	Electric
System of sewerage	Surface closets
Number of bath tubs	2

Financial.

Collections—	1916-17
Tuition	\$800 .00
Donations	1000 .00
Special rally	8496 .40
	<hr/>
Grand total	\$10296 .40

TURNER COLLEGE, SHELBYVILLE, TENN.
Numerical.

Enrollment—	1916-17
Classical Business	12
Scientific	25
Normal	4
Special	15
Theological	1
Industrial	24
English	80
	<hr/>
Total	161
Length of term (months)	9
Graduates	110
No. of teachers	9
Monthly Pay-roll	\$800 .00

Grounds and Improvements.

Number of volumes in library	200 books, 20 volumes
Value of buildings and grounds	\$35000 .00
Value of physical and chemical laboratory	200 .00
Value of furniture and equipments	8000 .00
Number buildings	3
Character of buildings	Dormitory and cottage

System of heating	American
System of lighting	Electric lights
System of sewerage	
Number of bath tubs	15

Financial.

Collections—	1916-17
Tuition	\$965.00
Donations	
Special rally	\$2500.00
Grand total	\$3465.00

TURNER COLLEGE, SHELBYVILLE, TENN.**Numerical.**

Enrollment	1916-17	1917-18	1918-19	1919-20
College	106	108	115	120
Teacher Training (Normal) ..				
Preparatory (Academic)			18	20
Primary			20	30
Music	1		15	20
Total				
Length of session (months) ..	8	8	9	9
No. of teachers	8	8	10	11

Grounds and Improvements.

Number of volumes in library	150
Value of buildings and grounds	\$100000.00
Value of physical and chemical laboratory	20.00
Value of furniture and equipments	1500.00
Number of buildings	2
Character of buildings	Brick
System of heating	Stoves
System of lighting	Electric

Financial.

Collections—	1916-17	1917-18	1918-19	1919-20
Tuition	\$1500.00	\$1300.00	\$1200.00	\$1400.00
Special rally	2200.00	2300.00		

PAYNE COLLEGE, CUTHBERT, GA.**Numerical.**

Enrollment—	1916-17
Classical	3

Scientific	-----
Normal	18
Theological	-----
Industrial	-----
English	184
Total	205
Length of term (months)	8
Graduates	2
No. of teachers	5
Monthly Pay-roll	\$175.00

Grounds and Improvements.

Number of volumes in library	150
Value of buildings and grounds	\$1700.00
Value of furniture and equipments	500.00
Number buildings	4
Character of buildings	3 frame, 1 two-story brick
System of heating	Coal stoves
System of lighting	Brick building by electricity
System of sewerage	Surface

Financial.

Collections—	1916-17
Tuition	\$500.00
Donations	50.00
Educational rally	25.00
Total	\$575.00

Remarks.

The boarding department is operated by the president by the use of several rented houses near the school property. Other students are put out in private families. Ten acres of land have been recently purchased by the trustee board with the view of enlarging plant and building dormitories. This is a pressing need.

PAYNE COLLEGE, CUTHBERT, GA.

Numerical.

Enrollment—	1916-17	1917-18	1918-19	1919-20
College	-----	-----	-----	-----
Teacher Training (Normal) ..	17	15	17	23
Preparatory (Academic)	10	8	10	11
Grammar school	150	150	137	102

Primary	60	90	90	127
Industrial				23
Music	12	15	16	14
Total	249	278	270	334
No. of teachers	5	6	6	6
No. of draftees for war			5	

Grounds and Improvements.

Number of volumes in library				300
Value of buildings and grounds				\$10000 .00
Value of physical and chemical laboratory				None
Value of furniture and equipments				33
Number buildings				3
Character of buildings	One two-story brick, two cottages			
System of heating	Stoves—one in each room			
System of lighting	Main building by electricity			

Financial.

Collections—	1916-17	1917-18	1918-19	1919-20
Tuition	\$400 .00	\$500 .00	\$600 .00	\$700 .00
Special rally	50 .00	25 .00	50 .00	50 .00
Total	\$450 .00	\$525 .00	\$650 .00	\$750 .00

Remarks.

This school is operated under the Morris Brown University System of the A. M. E. Church in Georgia. The trustee board paid for and has the title to ten (10) acres of land and within the city limits—a better location than the one now occupied—with view of building on same. There are fifty-five (55) out-of-town students who are placed in private homes.

**LAMPTON LITERARY AND INDUSTRIAL COLLEGE,
ALEXANDRIA, LA.**

Numerical.

Enrollment—	1916	1917
Classical		
Scientific		
Normal	28	30
Theological	10	14
Industrial	30	48
English	86	94
Total	154	191
Length of term(months)	8	8

Graduates	3	-----
No. of teachers	4	-----
Monthly Pay-roll		\$425.00

Grounds and Improvements.

Number of volumes in library	600
Value of buildings and grounds	\$13000.00
Value of furniture and equipments	1500.00
Number buildings	3
Character of buildings	Two dormitories and laundry
System of heating	Stoves
System of lighting	Lamps
Number of bath tubs	20

Financial.

Collections—	1916	1917
Tuition and board	\$2320.00	\$2560.00
Donations	517.00	800.00
Special rally	1425.00	1460.00
Educational rally	1000.00	1110.00
Total	\$5262.00	\$5930.00

Remarks.

Our school is taking on new life. We have a letter on file in our office giving us State recognition. Our Faculty is composed of graduates from the best colleges in the South.

Very truly,

J. R. CAMPBELL, *President.*

**LAMPTON LITERARY AND INDUSTRIAL
COLLEGE, ALEXANDRIA, LA.**

Numerical

Enrollment—	1916-17	1917-18	1918-19	1919-20
College				1
Teacher Training (Normal) ..	1		1	1
Preparatory (Academic)	15	11	25	16
Grammar School	50	55	66	66
Primary	40	43	62	84
Theological	20	25	43	50
Industrial	8	12	25	20
Music	6	10	15	15
Total	140	156	237	253
Length of session (months) ..	9	9	8	8
Graduate s	4	7	6	9

Number of Teachers	6	6	6	6
Number of Draftees		2		

Grounds and Improvements.

Number of volumes in library	300
Value of buildings and grounds	\$1500 .00
Value of furniture and equipments	2000 .00
Number buildings	3
Character of buildings	Frame
System of heating	Heaters
System of lighting	Lamps

Remarks.

Our school is steadily gaining in this State. It is recognized by the State Educational Board of Louisiana and is growing in popular favor all over the State. We will pay off this year every dollar of indebtedness and be in a position to increase our facilities.

J. R. CAMPBELL, *President.*

WAYMAN INSTITUTE, HARRODSBURG, KY.

Numerical.

Enrollment—	1916-1971	
	Male	Female.
Classical		
Scientific		
Normal	18	24
Theological	4	
Industrial	12	17
English	8	15
Total	42	56
Length of term (months)	9	
Graduates	1	3
No. of teachers	1	5
Monthly Pay-roll		\$215 .00

Grounds and Improvements.

Number of volumes in library	570
Value of buildings and grounds	\$5000 .00
Value of physical and chemical laboratory	50 00
Value of furniture and equipments	275 .00
Number buildings	4
Character of buildings	Frame
System of heating	Stoves

System of lighting ----- Lamps

Financial.

Collections—	1916-17
Tuition -----	\$450 .00
Donations -----	175 .00
Special rally -----	320 .00
Educational rally -----	575 .00
Total -----	\$1520 .00
Other moneys -----	525 .00
Grand total -----	\$2045 .00

Recommendation, Schedule G.

The most serious need of our schools today is a sufficient supply of efficient teachers. I am convinced that we draft or borrow teachers at a great cost to the work and morale of our colleges and universities. I therefore recommend:

(a) That we establish at least two post-graduate schools in order that a safe and sure supply of teachers of the highest order may be guaranteed.

(b) The average pay to teachers in our school is far below the requisites for securing good teachers: I therefore recommend a general raise in all salaries. It is far better to have few teachers of higher grade.

(c) In order that the standard unit of education may be had, we recommend that a school year shall consist of 36 weeks and a recitation hour shall not be less than 40 minutes.

(d) That the per cent of dollar for education be increased.

(e) That the maximum active number of all trustee Boards shall be twenty-five.

(f) That each school be required to furnish an annual statement of its business to the department of Education upon such blanks as may be furnished by the Department. This is very essential in order that the Department may answer quickly and accurately questions coming from philanthropic sources. Already Allen is receiving money from such sources and I have inside information that others are in line.

(g) That the general Board of Education be empowered to classify and standardize our various schools, colleges and universities.

(h) Confirm or reject all applicants for positions in our system of schools.

(i) Establish and enforce uniform curricula in all schools under the General Board.

(j) Install an efficient up-to-date system of bookkeeping such as the educational conditions of today demand.

All of which I submit to the consideration of your culture and enlightened judgment.

**EXTRACT FROM THE REPORT OF THE EDITOR
OF THE A. M. E. REVIEW.**

To the Bishops and Delegates of the Twenty-six General Conference of the African Methodist Episcopal Church, in Session May 3, 1920, at St. Louis, Missouri.

Dear Fathers and Brethren:

Under the gracious favor of Almighty God I am permitted to present to you the ninth quadrennial report of the *A. M. E. Church Review*, this being the second presented by me since I was elected Editor in 1912.

The fire brands scattered through the nations by the World War are still smouldering in the social and economic life of the world. No line of human activity has been so protected or remote, as to escape the testing influence of the war.

The *Review* has been no exception. The cost of everything (except the Editor's Salary) entering into the production of this magazine has trebled in some instances and more than quadrupled in others. This has called for constant vigilance and rigid economies. Among other things, without impairing the quality, or character, of the *Review*, we have been compelled to keep each issue within seventy-two pages. With our Editorial, Literary, and Homiletic Departments, we were not able to devote as much space to general articles as desired.

No General Officer in the Church, so far as individual initiative and freedom from interference with his plans and policies are concerned, is less hampered in the conduct of his department. This has been true from the beginning. But it also carries with it an ever present sense of responsibility.

The Managing Editor of the *Review* is compelled to carry it forward at all times, under its own steam. It is wholly dependent upon subscriptions for its support. The amount derived from advertising is almost negligible. We have declined all advertising matter relating to "Systems" for treating the human hair or skin and also those offering inducements which seemed to us inconsistent with sound business principles.

Beginning with the issue of January, 1919, we moved the printing of the *Review* from the A. M. E. Book Concern in Philadelphia, Pa., to the A. M. E. Sunday School Union in Nashville, Tenn. This we felt to be necessary, because under the stress of conditions prevailing at the time, we could publish the *Review* at the Sunday School Union under more favorable conditions.

Our Departments.

In our Editorial department, we have viewed regularly the leading events in this country and throughout the world. We have spent both time and money in order to reach authoritative sources of information so as to give an enlightened opinion upon the great and vital questions of public moment. We have never in a single instance, used the columns of the *Review* to promote our own personal interests, or ambitions, nor have we permitted others

to do so. We have made merit the sole test, and hence have never permitted any one to buy their way to space in our columns. We have resisted the enemies of the church and race, exposed hypocrisy and lies, fought for freedom, pleaded for justice, stood for the peace of righteousness and have sought to temper it all by the spirit of love.

Our Homiletic Section, conducted by Dr. George W. Henderson, has continued to grow in popularity and influence. It has reached a plane of useful service never before attained by Negro scholarship. Under the title of "Sermon Studies" a book has been printed from this section, the first edition of which has been sold. In its adaptation to the needs of our ministry the Homiletic Section is the best that can be found.

Our sphere of letters, conducted by Mr. George W. Forbes, of the West End Branch, Boston Public Library, has attained a distinction which is altogether unique. Mr. Forbes, out of his ripe scholarship and unsurpassed opportunities, has made this department one of the most instructive and inspiring to be found any where in the annals of Negro Journalism. Our readers are here kept reliably informed of every thing of value throughout the entire realm of literary effort.

Our contributed articles have covered a wide range and have been, for the most part, of a high order. In these days few persons who are able to speak with authority will take the time to prepare a special article without remuneration. Many writers of distinction have freely given their valuable contributions, while others have been satisfied to accept the small sums which our limited resources would permit us to pay. We are at present printing two stories, in serial form, which will take rank as permanent contributions to the literature of the race. We are constantly on the alert to discover true literary ability and give it recognition and encouragement. For literary strength and value, as for its solid and abiding worth, the *A. M. E. Church Review* easily retains its place, not simply as the oldest, but also as the best and most widely informing journal published by Negroes in the United States.

The Bishops have given to me and the work of this department, courteous consideration and helpful co-operation. Their assistance made it possible for me to survive the financial difficulties of this department during the past four years. The whole hearted hospitality extended to me by the brethren while visiting the Annual Conferences, is acknowledged with grateful thanks. My personal relations with Dr. J. I. Lowe and Dr. R. R. Wright, jr., at the Book Concern, as with Prof. Ira T. Bryant at the Sunday School Union, have been at all times of the most cordial nature.

Owing to the high cost of paper and everything else entering into the printing and publishing business with the consent of the Board of Publication, we were compelled to advance the price of the *Review* from \$1.00 to \$1.50 per year.

We would recommend:

1. That the law be so amended by this General Conference as to fix the price of the *A. M. E. Church Review* at \$1 .50 per year.

2. Since, so far as our knowledge goes, there are no files of the volumes of the *Review* belonging to this office, prior to my election. I recommend that the Editor be required to keep on file as the property of this office, one or more copies of each issue.

3. Since the inadequate salary of \$1,350.00 a year will meet the actual living expenses of the Editor, I recommend that his salary be set at \$2000 .00 a year.

4. I renew my recommendation of four years ago, that the Editor of the *Review* be given sole charge of the editing and publishing a Year Book for the A. M. E. Church, or at such intervals as may meet the approval of the Bishops' Council.

5. In the interest of both economy and efficiency, I recommend that the form of report to each Annual Conference shall contain space upon which each pastor must report the church periodicals for which he subscribes, that the amount of his subscription be reported to a Committee on Church Periodicals and that this committee, without deducting any commission, send the list of subscribers, together with the amount of paid for subscriptions, to the periodicals designated.

Following this report I submit a financial statement showing receipts and expenditures during the past four years.

Receipts.

Fiscal year ending March 31, 1917	\$2481 .26
Fiscal year ending March 31, 1918	2406 .80
Fiscal year ending March 31, 1919	3127 .52
Fiscal year ending March 31, 1920	3498 .70
Total	\$11514 .28

Expenditures.

Fiscal year ending March 31, 1917	\$2338 .29
Fiscal year ending March 31, 1918	2094 .68
Fiscal year ending March 31, 1919	3030 .15
Fiscal year ending March 31, 1920	3899 .56
Total	\$11362 .68
Total receipts for quadrennium	\$11514 .28
Total expenditures for quadrennium	11362 .68

Credit Balance

\$151 .60

Praying for the peace and prosperity of our denomination, and with gratitude to my brethren who have so signally honored me with a place to serve in their midst, I am,

Faithfully yours,

REVERDY C. RANSOM.

EXTRACT FROM REPORT OF THE SECRETARY OF THE CHURCH
EXTENSION DEPARTMENT.

Necrology.

Before taking up in detail the Extension work for the quadrennium, it is befitting that we note the passing of our co-worker from labor to reward.

One of the bishops of the A. M. E. Church departed this life March 26, 1919, at Lansing, Mich. The words of Longfellow have been truly verified in this instance:

“Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us,
Footprints on the sands of time.”

As the first Secretary of Church Extension, Dr. Shaffer's work stands out in bold relief; starting with nothing in the treasury, he built up a fund for the relief of churches, doing the work in connection with the duties of Presiding Elder, in the beginning. During the Quadrennium just ended we have received payments of loans in full granted by Dr. Shaffer over twenty-five years ago; but for the footprints in notes and records made, this could not have been. Truly a great man has fallen.

Rev. James Jones, of Pine Bluff, Ark., our representative from the Twelfth Episcopal District, passed away in 1918.

“Such is the Christians' parting hour;
So peacefully he sinks to rest.”

*To the Bishop and Members of the Twenty-sixth General Conference of the
A. M. E. Church, Greetings:*

Dear Brethren:

In laying before you again the work of the Church Extension Society, after the close of another Quadrennium, gives me very great pleasure. We are mindful that the Church confided to our trust the careful management of its interest in the extension and preservation of its material worth. We are the administrators of an estate belonging to our children's children. The church of the future must depend largely upon the wisdom and fidelity of its guardian of today.

It is gratifying to report to you the phenomenal success that has attended our endeavors in the work of Church Extension during the quadrennium just closed. At no time in the history of our Society has it been able to report a better condition than that which obtains today. In spite of the unsettled condition of the business world, we have met nearly every demand made upon us. To do this, we have very carefully adhered to safe business methods, never involving the Society beyond its reasonable resources, but at the same time, have been able to rescue many churches out of the serious danger reported to us.

EXTRACORDINARY LOANS.

When we consider that the regular revenues of Church Extension is but 8 per cent of the Dollar Money and one fourth of the Children's Day Collection, a loan of Five Hundred Dollars or more to any one church must be considered an extraordinary one. Conditions have required our Department to make several of this nature. Notwithstanding the high cost of everything, the spirit of constructive work within our fold, seemingly has not been daunted. New churches have been purchased, many remodeled and several erected.

Our people congregating in certain sections of our cities, have caused our white brethren to move out to other parts, and our ministers ever watchful for opportunities to extend our borders, have taken advantage of such situations by procuring some very valuable property for the Connection. We have been called upon to help, either in getting a new foothold or a firmer grasp upon what we already had. In heeding such calls, we have had to make some extraordinary loans in all parts of the Connection.

In the First District.

St. Paul, Coatesville, Pa. (about to be sold) -----	\$ 800 .00
Emanuel, Brooklyn, N. Y., (established a new home) - and congregation) loaned -----	600 .00
New Bethel, Newark, N. J., (buying a new church) loaned ---	500 .00

In the Second District.

Wayman, Paltimore, Md., (saving a church) loaned -----	500 .00
St. Luke, Fayetteville, N. C., (saving from sale) -----	500 .00
Union Hill, Wilson Mills, N. C., (church burned, rebuilding) loaned -----	1000 .00
Marshall Hall, Lynchburg, Va., (to save from sale by purchase of deed of trust) loaned -----	601 .00

In the Third District.

Allen, Pittsburgh, Pa., N. S., (to prevent foreclosure of mortgage which meant loss of the church) loaned -----	500 .00
Third Church, Columbus, O., (establishing a new church with new congregation, adding new appointment,) loaned -----	800 .00
Bluefield, W. Va., (erecting a new church where they had none) loaned -----	500 .00

In the Fourth District.

St. James, Louisville, Ky., (purchasing a new church thus adding a new appointment) loaned -----	1000 .00
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St. James, Covington, Ky., (erecting a new church) loaned.....	\$ 1000 .00
St. Paul, Des Moines, Iowa, (erecting new building) loaned.....	500 .00

In the Fifth District.

St. John, Topeka, Kans., (erecting a new building) loaned.....	1000 .00
Cain Ch., Kansas City, Mo., (buying a new church, adding new appointment) loaned.....	500 .00
Wayman, St. Louis, Mo., (aid in settling a mortgage note past due) loaned.....	1650 .00
Bethel, Dalton, Mo., (aiding to buy and establish a new church, after a dream of forty years so pastor stated) loaned.....	500 .00
Second Church, San Francisco, Cal., (preventing a sale) loaned ..	500 .00
Cain Church, Bakersfield, Cal., (to prevent a sale) loaned.....	500 .00

In the Sixth District.

Campbell Church, Marietta, Ga. (building a church).....	500 .00
Flipper Church, Atlanta, Ga. (buying a new church to establish a new mission).....	500 .00

In the Seventh District.

Allen, Columbia, S. C. (purchasing and building a church).	\$500 .00
St. Paul, Glendylan, near Spartanburg (buying a church)	500 .00
St. Paul, Cades (building in a new community a church)	500 .00

In the Eighth District.

Turner Church, Columbus, Miss. (taking up notes endorsed for the church by Church Extension), loaned.....	731 .02
Payne, Aberdeen (property sold; reclaimed by Church Extension. Supreme Court decided in our favor), loaned.....	760 .00
St. James, Meridian, Miss. (preventing sale of church by purchasing mortgage and judgment), loaned.....	1583 .32
Bethel, Vicksburg, Miss. (to prevent a sale of our old church in this state), loaned.....	1500 .000
Plaquemine, La. (to save the church), loaned.....	500.00

In the Ninth District.

Bethel, Knoxville, Tenn. (saved by purchasing note), loaned....	650 .00
Trinity, Nashville, Tenn. (building a church), loaned.....	500 .00
St. Luke, Gallatin, Tenn. (building a church)	500 .00
St. Paul, Fulton, Ky. (building a church), loaned.....	500 .00
Payne, Birmingham, Ala. (rebuilding their church), loaned.....	500 .00

In the Tenth District.

Allen, Ft. Worth, Texas. (taking up mortgage note to prevent sale), loaned.....	800 .00
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In the Eleventh District.

Bethel, Deerfield, Fla. (building a church), loaned \$ 1000.00

In the Twelfth District.

St. Paul, Newport, Ark. (Mortgage foreclosed. Repurchased
by Church Extension. Notes endorsed by Church Extension
and taken up for the Church 5220.00
St. Paul, Cotton Plant, Ark. (for saving of church) 500.00

Making a total of \$ 31185.34
expended in these emergency loans, alone.

In performing the duties before us, we have not confined ourselves to narrow limitations when necessity demanded, and our funds permitted us to do otherwise, but have sowed the seeds of African Methodism (in loans and donations) in the soil approved by our chief pastors and their coworkers, in their respective fields of labor; for the most part as abundantly as they have requested, believing, they being on the ground, knew the fertility of the soil and its ability to reproduce for African Methodism better than we. Therefore, we have been guided by their judgment in making these extraordinary loans, and have worked hand in hand to prepare to gather the people.

LIABILITIES.

Our liabilities are obligations assumed by the Department in its promises to pay or guarantee certain church debts. They are the first lien against reported balances. For instance, a note for moneys sent to any church, is a debt against the funds of the Society until it is settled, and is therefore a liability against the said funds. Hence the net cash balance in bank, over and above what has been assumed as liabilities, represents the true balance.

Our reported liabilities to this General Conference are \$15,545.06, made up as follows:

Due on our South African Appropriation	\$ 3333.33
Notes out to churches	2000.00
Abandoned property money held in trust for the Illinois, Colorado and Kansas Conferences	486.56
To aid in the purchase of Turner Memorial Church, Washington, D. C.	3000.00
To the credit of Districts for the balance of their appropriation not yet called for, hence unpaid	6725.17
Total	\$ 15545.06

ASSETS OF CHURCH EXTENSION.

Among the assets reported of Church Extension, as you will note, we have a goodly sum due the Department in loans and interest. While our

loan notes and mortgages are gilt edge security for the money loaned the churches, we can not, as you know depend on the payment of these loans when due regularly, though we have a splendid showing this Quadrennium.

The only available assets for the Department upon which we can depend, is the cash on hand to pay on demand; hence our cash balance, (so says our constitution shall not fall below our obligations) to do so would involve our other assets, such as mortgages, deeds, etc., on churches, which we could not afford to loose.

LIBERTY BONDS.

Among our Assets you will find \$1500.00 in Liberty Bonds for Church Extension. These bonds remain in our Safety Deposit Box in the Metropolitan Bank of Washington, D. C., the property of the Board of Church Extension.

WAR WORK.

In keeping with the suggestion of Bishop Heard, the President of the Extension Board, we co-operate with the Financial Department and made special appropriation to the chaplains of our Connection appointed to work in the United States Army, to aid them in securing supplies necessary for their work; we also gave aid to the Y. M. C. A. work in Community centers to help our boys during the war. \$330.00 was appropriated in this war work.

Receipts.

8 per cent of Dollar Money	\$ 82156 .88
25 per cent of Children's Day Money	13533 .16
Loans Returned	20250 .95
Interest on Loans	8754 .75
Special Interest	722 .00
Extension Anniv. Collection	410 .24
Other Special Receipts	5874 .00
	<hr/>
Total Receipts to March 31, 1920	\$131701 .98
Cr. Bal. from 1916	12747 .61
	<hr/>
Grand total receipts to March 31, 1920	\$144449 .56

Disbursements.

By Regular Loans	\$ 58554 .96
By donations and Appro'ns	11190 .00

Departmental Obligations	\$ 24322 .56
General Expenses	5598 .88
	<hr/>
Total Disbursements for Quad	\$ 99666 .40
	<hr/>
Bal. to March 31, 1920	\$ 44783 .19
Liabilities	\$ 15545 .06
	<hr/>
Net Cash Bal. over Liabilities	\$ 29238 .13
Assets	
Regular Loans and Interest due	\$411628 .43
Liberty Bonds	1500 .00
Note and Interest on Stewart Farm, Wilberforce, Ohio	903 .72
Furniture of Department	900 .00
Net Cash Bal. over liabilities	29238 .13
	<hr/>
Total Assets	\$444170 .28

**TABLE SHOWING TOTAL COLLECTION OF RECEIPTS FROM THE CONFERENCE BY DISTRICTS TO CHURCH
EXTENSION DURING THE QUADRENNIUM, BEGINNING APRIL 1, 1916, AND ENDING MARCH 31, 1920.**

First District—Bishop Evans Tyree, D. D.

Conference	8 per cent D. M.	Loans	Interest	25 per ct. C.D.	Spec. Rec'ts Anniversary	Gr. To
Philadelphia	\$ 2844.82	-----	\$ 202.00	528.85	-----	3575.67
New Jersey	1581.78	-----	140.00	178.30	-----	1900.08
New York	913.78	-----	5.00	97.24	-----	1016.02
New England	612.38	1100.00	1211.83	56.75	-----	2980.96
Total	\$ 5952.76	\$ 1100.00	\$ 1558.83	861.14	-----	\$ 9472.73

Second District—Bishop J. Albert Johnson, D. D.

Baltimore	2424.32	1736.00	470.82	604.88	-----	5236.02
Virginia	1770.96	865.00	636.00	654.27	-----	3926.23
North Carolina	1307.53	350.00	365.81	-----	-----	2023.34
Western, N. C.	1168.80	-----	25.25	-----	-----	1194.05
Two North Carolina Conferences	-----	-----	-----	928.56	-----	928.56
Total	6671.61	2951.00	1497.88	2187.71	-----	13308.20

Third District—Bishop C. T. Shaffer, D. D., and Bishop J. H. Jones, D. D.

Pittsburgh	1385.96	230.93	407.12	269.90	-----	2293.91
West Virginia	261.54	-----	9.00	64.92	-----	335.46
Ohio	835.17	-----	40.00	-----	-----	875.17
North Ohio	1277.38	525.00	26.50	-----	-----	1828.88
Two Ohios	-----	-----	-----	485.06	-----	485.06
Total	3760.05	755.93	482.62	819.88	-----	5818.48

Fourth District—Bishop L. J. Coppin, D. D.

Indiana	908.84	1123.00	760.50	195.39	2987.73
Illinois	1123.82	-----	59.00	237.48	1422.30
Chicago	2341.75	750.00	128.75	220.83	3457.33
Kentucky	801.09	531.00	97.27	-----	1429.36
West Kentucky	567.99	160.00	37.00	-----	764.99
Two Kentuckys	-----	-----	-----	258.51	258.51
Total	5743.49	2564.00	1082.52	912.21	18.00

Fifth District—Bishop H. B. Parks, D. D.

Missouri	915.81	50.00	41.65	-----	1107.46
North Missouri	1027.99	512.00	105.00	-----	1644.99
Southwest Missouri	808.82	450.00	6.93	-----	1265.75
Three Missouris	-----	-----	-----	300.36	300.36
Kansas	1483.97	1181.50	261.83	289.22	3216.52
Colorado	658.00	772.45	210.80	157.99	1799.24
California	670.31	-----	30.00	150.35	850.66
Puget Sound	411.22	413.41	31.95	105.91	962.49
Total	5976.12	3375.36	688.16	1003.83	11047.47

Sixth District—Bishop J. S. Flipper, D. D.

Georgia	2034.45	100.00	30.00	-----	2164.45
North Georgia	1092.40	-----	-----	-----	1092.40
Macon (Ga.)	1753.82	100.00	2.00	-----	1855.82
Southwest Georgia	1779.42	-----	-----	-----	1779.42
Atlanta (Ga.)	1509.75	-----	-----	-----	1509.75
South Georgia	1625.19	-----	-----	-----	1625.19
Augusta (Ga.)	1602.23	-----	-----	-----	1602.23
Seven Georgias	-----	-----	-----	867.68	867.68
Total	11397.26	200.00	32.00	867.68	12496.94

Seventh District—Bishop W. D. Chappelle, D. D.

Conference	Spes ct. D. M.	Loans	Interest	25 per ct. C. D.	Spec. Rec'ts Anniversary	Gr. To.
South Carolina	\$ 1645.02	\$ 200.00	\$ 36.00		3	1881.02
N. E. South Carolina	1422.46		2.50			1424.96
Columbia (S. C.)	1110.74					1110.74
Piedmont	1350.74		14.00			1364.74
Palmetto	1703.90					1703.90
Five South Carolinas				1481.42		1481.42
Total	7232.86	200.00	52.50	1481.42		8966.78

Eighth District—Bishop W. H. Heard, D. D.

Mississippi	1099.64		30.00		10.00	1139.64
North Mississippi	1046.52		20.00		15.00	1081.52
Central Mississippi	1100.00				20.00	1120.00
East Mississippi	590.00	200.00			40.00	830.00
N. W. Mississippi	1044.60		15.00		15.00	1074.60
N. E. Mississippi	804.00				35.00	839.00
Six Mississippi				517.56		517.56
Louisiana	1255.20		21.30			1276.50
North Louisiana	864.88				15.00	879.88
Two Louisianas				160.63		160.63
Total	7804.84	200.00	86.30	678.19	150.00	8919.33

Ninth District—Bishop B. F. Lee, D. D.

Alabama	866.62	---	---	---	866.62
North Alabama	1359.45	135.00	4.00	---	1498.45
Central Alabama	869.81	200.00	5.00	---	1074.81
South Alabama	1038.20	---	---	---	1038.20
East Alabama	909.61	100.00	33.75	---	1043.36
Five Alabamas	---	---	---	563.27	563.27
Tennessee	893.50	3396.16	116.90	---	4406.56
West Tennessee	1046.35	800.00	61.00	---	1907.35
East Tennessee	347.70	---	67.00	---	414.70
Three Tennessees	---	---	---	442.03	442.03
Total	7331.24	4631.16	287.65	1005.30	13255.35

Tenth District—Bishop J. H. Jones, D. D.

Texas	1064.29	---	---	---	1064.29
Central Texas	1061.18	---	---	---	1061.18
Northeast Texas	1264.79	---	4.87	---	1269.66
West Texas	606.20	100.00	62.00	---	768.20
Southwest Texas	706.60	---	9.00	---	715.60
North Texas	325.22	---	---	---	325.22
Six Texas	---	---	---	269.26	269.26
Total	5028.28	100.00	75.87	269.26	5473.41

Eleventh District—Bishop John Hurst, D. D.

Florida	997.00	387.50	191.40	---	1607.81
East Florida	1527.70	1225.00	431.00	---	3228.33
Central Florida	1289.11	1081.00	645.70	---	3059.82
South Florida	1498.12	570.00	214.54	---	2316.44
West Florida	926.53	331.00	650.32	---	1953.45
Middle South Florida	1114.30	350.00	219.45	---	1726.06
Six Floridas	---	---	---	1928.49	1928.49
Total	7352.76	3944.50	2352.41	1928.49	15820.40

Twelfth District—Bishop J. M. Conner, D. D.

Conference	8 per ct. D. M.	Loans	Interest	25 per ct. C. D.	Spec. Rec'ts Anniversary	Gr. To.
Arkansas-----	\$1266.76	\$ 225.00	\$ 498.14	-----	-----	\$ 1989.90
West Arkansas-----	1168.81	-----	51.87	-----	-----	1220.68
South Arkansas-----	1086.31	-----	-----	-----	-----	1086.31
East Arkansas-----	1297.12	-----	8.00	-----	-----	1305.12
Central Arkansas-----	990.32	-----	-----	-----	-----	990.32
Five Arkansas-----	-----	-----	-----	326.71	-----	326.71
Oklahoma-----	333.86	-----	-----	-----	-----	336.85
Northeast Oklahoma-----	561.33	-----	-----	-----	-----	561.33
Central Oklahoma-----	281.44	-----	-----	-----	-----	281.44
Three Oklahomas-----	-----	-----	-----	148.72	-----	148.72
Total-----	6985.95	225.00	558.01	475.43	-----	8244.39

Fifteenth District—Bishop C. S. Smith, D. D.

Michigan-----	743.44	-----	-----	51.49	-----	794.93
Ontario-----	92.00	-----	-----	15.34	-----	107.34
Nova Scotia-----	24.40	-----	-----	11.59	-----	35.99
Bermuda-----	59.82	-----	-----	11.43	-----	71.25
Total-----	919.66	-----	-----	89.85	-----	1009.51

Recapitulation.

Total Regular Receipts	82156.88	20250.95	8754.75	12580.39	410.24	124153.21
Irregular						
C. D. Refund				952.77		952.77
Interest			722.00			722.00
Rent, Croker Estate					149.00	149.00
Sale, Croker Estate					625.00	625.00
Stewart Farm Rent					100.00	100.00
Sale of Stewart Farm on Account					1000.00	1000.00
From Missionary Society for S. A.					2000.00	2000.00
Ch. Ex. Mon refunded from Fin. Dept. for S. A.					2000.00	2000.00
<hr/>						
Total Rec'dt from all Sources for Quad	82156.88	20250.95	9476.75	13533.16	6284.24	131701.98
Credit Balance from last Quad						12747.61
<hr/>						
Grand Total Receipts						\$ 144449.59
Disbursements of Seventh Quad						99666.40
<hr/>						
Balance, March 31, 1920						\$ 44783.19
Liabilities to March 31, 1920						15545.06
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Net cash over Liabilities to March 31, 1920						\$ 29238.13

LOANS AND INTEREST.

The evidence of the business solvency of a corporation of the character of Church Extension, is its ability to realize on its assets; we have had to depend almost entirely heretofore on our general income through the return of Dollar Money percentage and Children's Day Money. The past Quadrennium shows a marked improvement in the return of interest and loans, evidencing that the work of Church Extension has been brought home to the people, and they see the possibilities within their own reach. The increased appropriation in certain districts plainly manifests the possibilities for all. We not only have increased the returns to the Society of Church Extension, but we have at the same time accorded relief to the local churches by donating or remitting the interest in consideration of the principal being paid in a given time. We have aided 65 churches to liquidate their debts in this way.

We want to stress interest and loan collection. By so doing greater benefits will come to the Connection; the loans represent the circulation of the 8 per cent of the General Fund, for Church Extension.

SOME FACTS WORTHY OF MENTION DONE BY THE BOARD OF CHURCH EXTENSION IN APRIL, 1919.

Among the assets of the Extension Society reported last quadrennium, were shares from the Book Concern, amounting to \$700.00, purchased in 1909, when the said Concern was about to be lost. We also had a loan of \$610.00 of long standing, with interest on the same amounting to \$366.00. In view of the effort being made to liquidate the debts of the Book Concern, the Secretary of Church Extension recommended that the Board authorize him to cancel their debt to this Department, which included the loan of \$610, with interest amounting to \$366.00 and these shares of \$700.00 with interest of \$378.00 or a total of \$2054.00, and that the same go on record as a donation of this debt to the Concern. This was done.

That our loan to Allen University, Columbia, S. C., of \$300.00, with interest accumulated of \$432.00 and to Paul Quinn College, Waco, Texas, of \$833.00, with interest amounting to \$623.22 or a total of \$2188.22, to these colleges be and are hereby cancelled and the Secretary authorized and directed to return to these institutions such security as the Society may hold for them. This was done and notes returned to the schools mentioned.

ASSETS OF THE CHURCH EXTENSION SOCIETY.

Loans Outstandings with interest, to April 1, 1920.

First District.

Conference	Loans	Interest	G. Total
Philadelphia.....	\$ 10860 .65	\$ 6340 .53	-----
New Jersey.....	6919 .00	2694 .77	-----

New York.....	11420.98	3369.71	-----
New England.....	9367.94	1556.91	-----
Total	\$ 38568.57	\$ 13961.92	\$ 52530.49

Second District

Conference—	Loans—	Interest—	G. Total—
Virginia.....	\$ 6114.59	\$ 2205.99	---
Baltimore.....	11221.00	2485.10	-----
(2) North Carolinas.....	8259.23	6102.27	-----
Total	\$ 25594.82	\$ 10793.36	\$ 36388.16

Third District

Conference—	Loans—	Interest—	G. Total—
Pittsburg.....	\$ 6194.00	\$ 1652.43	-----
(2) Ohios.....	2070.00	1164.10	-----
West Virginia.....	74449.70	5872.36	-----
Total	\$ 15713.70	\$ 8688.89	\$ 24402.50

Fourth District

Indiana.....	\$ 6912.00	\$ 2926.26	-----
Illinois.....	2402.00	1264.20	-----
Chicago.....	3298.00	1266.13	-----
(2) Kentuckys.....	7221.53	2907.03	-----
Total	\$ 19833.53	\$ 8363.62	\$ 28197.15

Fifth District.

Conference—	Loans—	Interest—	G. Total—
(3) Missouri.....	\$ 9692.24	\$ 3056.10	-----
Kansas.....	5426.50	2451.33	-----
Colorado.....	4759.69	1195.27	-----
California.....	6500.00	772.50	-----
Puget Sound.....	1505.00	568.72	-----
Total	\$ 27883.43	\$ 8043.92	\$ 35927.35

Sixth District

Conference—	Loans—	Interest	G. Total—
(7) Georgias.....	\$ 27824.85	\$ 20546.86	\$ 48371.71

Seventh District.

Conference—	Loans—	Interest—	G. Total—
(5) South Carolinas.....	\$ 18767.97	\$ 9349.88	\$ 28117.85

Eighth District

Conference—	Loans—	Interest—	G. Total—
(6) Mississippi	\$ 14855 .44	\$ 5940 .71	-----
(2) Louisianas	7683 .75	5688 .90	-----
Total	\$ 22539 .19	\$ 11629 .61	\$ 34168 .80

Ninth District

Conference—	Loans—	Interest—	G. Total—
(5) Alabamas	\$ 16857 .36	\$ 10771 .27	-----
(3) Tennessees	7881 .51	2626 .63	-----
Total	\$ 24738 .87	\$ 13397 .90	\$ 38136 .77

Tenth District

Conference—	Loans—	Interest—	G. Total—
Texas (6)	\$ 14721 .33	\$ 9402 .96	\$ 24124 .29

Eleventh District

Conference—	Loans—	Interest—	G. Total—
(6) Floridas	\$ 11770 .80	\$ 3670 .92	\$ 15441 .72

Twelfth District

Conference—	Loans—	Interest—	G. Total—
(5) Arkansas	\$ 1722 .37	\$ 5650 .14	-----
(3) Oklahoma	10662 .95	7460 .60	-----
Total	\$ 27892 .32	\$ 13110 .74	\$ 41003 .06

Fifteenth District

Conference—	Loans—	Interest—	G. Total—
Michigan	\$ 1625 .00	\$ 1530 .47	-----
Ontario	820 .00	843 .00	-----
Total	\$ 2445 .00	\$ 2373 .47	\$ 4818 .47
Total Loans with Interest due from the Districts	\$278294 .38	\$133334 .05	\$411628 .43
Note and Interest from Stewart Farm			\$ 903 .72

Liberty Bonds	\$ 1500 .00
Department Furniture	900 .00
Net Balance to March 31, 1920, over Liabilities	29238 .13
Total Assets	\$441470 .28

BENEFITED BY CHURCH EXTENSION SINCE THE ORGANIZATION, MAY 1892. TO MARCH 31, 1920, BY LOANS, DONATIONS AND SPECIAL APPROPRIATIONS BY STATES.

Alabama	\$ 19994 .36
Arkansas	21571 .55
Arizona	420 .00
California	9528 .06
Colorado	4600 .69
Connecticut	485 .00
Delaware	955 .12
District of Columbia	11556 .17
Florida	22495 .60
Georgia	37543 .85
Indiana	9723 .23
Illinois	5960 .00
Iowa	1161 .29
Idaho	35 .00
Kansas	10634 .85
Kentucky	8623 .93
Louisiana	8923 .93
Mississippi	19379 .23
Massachusetts	10429 .76
Michigan	1125 .00
Maryland	9073 .71
Missouri	11057 .86
Montana	920 .00
Minnesota	250 .00
New Jersey	9210 .50
New York	6456 .46
New Mexico	235 .00
Nebraska	610 .00
Nova Scotia	445 .00
North Carolina	13787 .46
Oklahoma	11520 .65
Ohio	4924 .35
Oregon	2035 .00
Ontario	715 .00
Pennsylvania	28937 .19
Rhode Island	221 .00
South Carolina	25906 .17
Tennessee	20188 .45
Texas	20208 .18
Utah	535 .00
Virginia	9650 .68
Washington	1443 .41

West Virginia	7764 .68
Wyoming	170 .00
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Total Aid to Home Work	\$391411 .72
Special Appropriations to Institutional Church, an order of the General Conference	23874 .39
Foreign Field Work	27425 .90
Temporary Loans to other Departments of Churches	8712 .74
Schools	3454 .50
Croker Estate Bequest	885 .69
Benevolent Causes	481 .00
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Grand Total Disbursed by Loans, Donations and Special Appropriations since the Organization of the Society, May 1892, to March 31, 1920	\$456245 .94

**HISTORIC SUMMARY OF RECEIPTS AND DISBURSEMENTS OF
THE CHURCH EXTENSION SOCIETY, FROM 1892 TO MARCH
31, 1920.**

Receipts, 1892-1896:	
Rev. C. T. Shaffer, Secretary and Treasurer	\$ 40401 .30
Disbursements, 1892-1896:	
Rev. C. T. Shaffer, Secretary and Treasurer	34049 .43
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Balance First Quadrennium	\$ 6351 .87
Receipts 1896-1900:	
Rev. C. T. Shaffer, Secretary and Treasurer	\$ 64474 .00
<hr/>	
Total	\$ 70825 .87
Disbursements, 1896-1900.	
Rev. C. T. Shaffer, Secretary and Treasurer	58800 .06
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Balance Second Quadrennium	\$ 12025 .81
Receipts, 1900-1904:	
Rev. B. F. Watson, Secretary and Treasurer	82502 .76
<hr/>	
Total	\$ 94528 .57
Disbursements, 1900-1904:	
Rev. B. F. Watson, Secretary and Treasurer	84713 .07
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Balance Third Quadrennium	\$ 9815 .50

Receipts, 1904-1908:	
Rev. B. F. Watson, Secretary and Treasurer	100183 .89
Total	\$109999 .39
Disbursements, 1904-1908:	
Rev. B. F. Watson, Secretary and Treasurer	92363 .03
Balance Fourth Quadrennium	\$ 17636 .36
Receipts, 1908-1912:	
Rev. B. F. Watson, Secretary and Treasurer,	120807 .12
Total	\$138443 .48
Disbursements, 1908-1912:	
Rev. B. F. Watson, Secretary and Treasurer	117477 .46
Balance Fifth Quadrennium	\$ 20966 .02
Receipts, 1912-1916:	
Rev. B. F. Watson, Secretary and Treasurer	\$109213 .31
Total	\$130179 .33
Disbursements, 1912-1916:	
Rev. B. F. Watson, Secretary and Treasurer	117431 .72
Balance, 1916-1920:	
Balance Sixth Quadrennium	\$12747.61
Receipts, 1916-1920:	
Rev. B. F. Watson, Secretary and Treasurer	\$131710 .98
Total	\$144449 .59
Disbursements, 1916-1920:	
Rev. B. F. Watson, Secretary and Treasurer	99666 .04
Balance Seventh Quadrennium	\$44783 .19

OUR CLOSING CHAPTER.

Brethren, we have tried so faithfully to discharge the duties of this office impartially, distributing the funds to all sections as the needs required. The achievements reached by the Connection gives evidence far beyond our most sanguine expectation ever dreamed of as to the possibilities of Church Extension Anniversary meetings in all our conferences, to review of our Society's doings we have good reasons to rejoice in the substantial progress made and from all indications, "the Church is moving on." We have granted greater aid than it was possible to contemplate. In our management of appropriations on the basis of receipts, where the whole has not been taken up, we have added the balance due the District to the next year's appro-

priation; the result of following this plan has enabled us to grant more substantial aid, and more equitable distribution.

We recommend and beg to urge the importance of holding Extension Anniversary meetings in all our conferences, to the end that we may bring home to our people, the benefits accruing to them through Church Extension.

Closing this report, I want to thank the Bishops, General Officers, Ministers, Lay Members and friends throughout the Connection, for the encouragement and support they have given me to make Church Extension a success. Had I not had their co-operation, I would not have been able to have obtained the results herein stated.

Efficiency is the demand of to-day, in both church and state. This can only be acquired through experience and consecration of self to the task in hand.

My highest ambition has been to render honest and faithful service and make Church Extension a great "Beacon Light" to our Connection. How well we have succeeded in the work entrusted to our keeping, a careful investigation of our report will show.

And now, brethren, if you think my service worthy of your continued confidence, I ask for nothing more than to continue to serve you as Secretary of Church Extension another four years, and if you again commission me to manage the affairs of this Department, I shall go forth determined to accomplish still greater results in the development of this branch of our Church.

Thanking you for your confidence and support, we are,

Yours Faithfully,

B. F. WATSON,

Corresponding Secretary and Treasurer.

EXTRACT FROM THE REPORT OF THE SECRETARY OF THE SUNDAY SCHOOL UNION.

To the Bishops and Members of the Twenty-sixth Session of the General Conference of the A. M. E. Church.

Dear Brethren: We submit to you our third Quadrennial Report as Secretary-Treasurer of the A. M. E. Sunday School Union at Nashville, Tenn. We believe we can say without giving the least offense to anybody, that this past quadrennium has been the greatest quadrennium in the history of the Department. We do not mean to say that we have accomplished all that might have been accomplished, or all that we had ourselves hoped to accomplish, but what we do mean to say is, that this past four years' stride is the greatest stride in the development of this institution. We had no apologies to make four years ago, or eight years ago; we have none to make today. Your commission to us called for work, not excuses. Nobody knows better than you, what you gave us to work

with—the number of talents placed in our hands—and nobody can tell better than you whether those talents have been multiplied or whether they have been buried.

The Work of the Sunday School.

We do not think it enough to say that our Church is doing as much for its young people today as it ever has done, and that it is as successful today as it ever has been in keeping its hands on its young people. The fact is, it ought to be doing *more*, and it ought to have a *stronger* grip upon the young people and upon their devotion and services than it has ever had before.

The Department realizes that in its great fight for existence—a fight that had to do almost entirely with the material things of this life, it has, in a large measure, neglected certain important features of our young people's work. But the death knell of such a spirit has been sounded, and your Sunday School Union Board is laying plans for the future that will result in placing our denomination in the lead in the great battle to save the young people of the world.

In the establishment of our Sunday School Union, our fathers have given us a wonderful opportunity for service. If we do not reap a great harvest, the fault is certainly ours. Article II of our constitution as found in Discipline, page 351, provides that—"Its object shall be to unite, strengthen and extend the Sunday School work of the African Methodist Episcopal Church in the United States and elsewhere; to provide an ample and suitable literature for the same; to aid the needy Sunday School thereof; to encourage the holding of Sunday School Normal Institutes and Conventions for the training of teachers, and to impart information concerning the best methods of governing, conducting and equipping Sunday Schools, and to secure the proper grading of our Sunday Schools, and to gather whatever statistics and other data, may be necessary to keep the Church continually informed of the true condition of her Sunday School work."

No institution under the canopy of the sun has ever had a grander object than is outlined in the above paragraph, and no institution has ever made a greater effort than this institution intends to make from now on, to measure up to every requirement.

You who have assembled here, are in a large measure, shaping the Church of today. What about the Church of tomorrow? Who, if not the Young People you now meet from Sunday to Sunday in your Schools, are to undertake this difficult task? If by their own initiative and persistency they shall establish a great Sunday School movement within the Church, comparable with the strength and power of the Church forces behind them, can we complain if they should look back upon us as a body of contemptible weaklings without a vision? Is not our present puerile policy of emphasizing the dollar as the be-all and end-all of Church activity, with scarcely a passing thought of true evangelism—calculated to bring upon us the contempt and calumny of the future leaders of our Zion? I serve notice on you, that during these next four years there is sure to come such an awakening of our

Sunday School forces as you have never witnessed. These have been twelve years of preparation, now for the battle. If our Church hopes to succeed in a large way in her Sunday School work, she must have an adequate system of Sunday School extension. Hundreds of our organized Churches are without Sunday Schools. We cannot awaken and develop the spiritual life of the boys and girls of these communities, and train them for service, unless we can manage to bring them into the Sunday School. We must devise some way of reaching them individually, and convincing them or their parents that we have something worth while to offer them.

Our Teacher Training Course.

The problems of the War, and subsequent economic conditions blasted our hopes for great biennial Congresses of Young People, such as were held in Atlanta and Nashville, and the increased cost of everything forced us finally to abandon, temporarily, the publication of our Bible students' magazine, *The Richard Allen Monthly*. But the loss sustained by our forces as a result of such action, was partly offset by the great strides in the development of our Teacher Training Department. A simple, but reasonably efficient course has been mapped out for Sunday School workers, and hundreds who have completed the Correspondence Course, or the regular monthly class conducted in the Chapel building, now have beautifully engraved certificates, bearing the seal of the International Association and the signatures of the officials of this Institution. Our great hope, is that out of this number will eventually spring some properly imbued, consecrated experts, who will take their places in the advanced Sunday School program of the future. The work of our Teacher Training Department has been under the immediate supervision of Mr. W. H. Shackelford, and through his brilliant and versatile mind, the Secretary has kept this department up in the forefront in all progressive Sunday School methods, by having him come in touch with men and movements that "set the pace" in the great movements of the world. A great organization of white Sunday School experts, in casting about for a "methods man" to work among Colored people, has recently endeavored to secure from us the services of Mr. Shackelford.

Children's Day Money.

Because of the great debt hanging over your Sunday School Union, and in appreciation of the great upward stride made by the Institution, and too, in order that the A. M. E. Church might take its place in every advanced movement in the Sunday School World, the last General Conference returned to this Department, one-fourth of all the Children's Day Collection of the denomination. The wisdom of your action is vindicated by the hearty co-operation of the Sunday School workers of the Connection, in the effort to rekindle interest in the Children's Day, and to make it the mighty inspiration-giving movement it was in former years. Hundreds of Schools that had "fallen out of line" when the young people's department ceased to

benefit financially from their Children's Day Exercises, have taken up the work again, and although the high cost of everything has precluded the printing and distributing of free programs to the Schools, the one-fourth collection is almost, if not as great as the one-half formerly was.

Could Not Afford to Make Great Increase.

In the light of the above information, and with scores of letters from pastors and superintendents rejoicing over the action of the General Conference and assuring us of their purpose to help us in every imaginable way to put the Sunday School Work of our Church "on the map," we found ourselves considerably worried as to just what to do in the face of the great increase of material, labor, paper, etc. Wisely or unwisely, we finally decided that instead of increasing the price of our literature, books, etc., in proportion to the advances we had to endure, we would withhold, for the present, certain advanced movements we contemplated inaugurating and for the present use the money given to us, to help the Sunday School workers, and especially those in the rural sections, and protect them as far as possible, from the embarrassments that "high priced" literature would certainly bring upon them.

Smallest Increase of Any.

As a result of the above decision, the Schools of the A. M. E. Church during the past four years of advanced prices, have fared better than those of any other denomination, white or black, and an investigation only is necessary to convince you of that fact. Lesson Picture cards are sold by other denominations for Three and One-half Cents per set, whereas, we charge Three Cents. Our Teacher Quarterly, our Gem Lesson Papers, our Juvenile Lesson Papers, our Handy Songsters, our Catechisms, our Hymnals, both Word and Music, and our Discipline (until the supply was exhausted) all are now being sold by us for the same price that was charged you four years ago. Our advance on Minutes has not exceeded Ten Cents per page. Without that one-fourth of the Children's Day Collections, this would have been impossible. But that is not all.

Other Departments Benefited.

Realizing, as we do, that the leaders in the work of the Sunday Schools are, as a rule, those who stand behind and who work and sacrifice to carry on the great work of the Endeavor Societies, we have shared this money (indirectly) with the Secretary of the League Department, Dr. Caldwell. That Department, like the Sunday School Union, has made practically no advance in the prices of its literature, and as the Union does the printing of this department, certainly it stands for reason that it could not have done this, had the Union made heavy increases for its work in proportion to the great increase it was itself paying for material, labor, etc. The League Department has paid the Union the same price for all its printing

that it was paying four years ago, and the Leagues have gotten their literature for the same prices paid at that time. The Children's Day Money given us, helped the Leagues.

Southern Christian Recorder.

The *Southern Christian Recorder*, being a weekly periodical, and because of a contract with its editor written upon a percentage basis, our losses in this connection have been exceedingly heavy. But we are thankful that through the wisdom of the Bishops' Council in advancing the price to \$1.50 per year, they were prevented from being even greater than they are. An advance of Fifty Cents on the subscriptions may seem exorbitant to the purchaser, but it goes a short way indeed during these times when the price of labor is nearly double, and paper that formerly sold for 2 1-2 cents per pound is selling for from 12 cents to 14 cents per pound. Under the \$1.50 plan, the Sunday School Union received \$77 per week. An estimate of the cost of a paper the size of the *Southern Christian Recorder* is as follows:

Paper	\$35.00
Presswork, proofreading, etc	10.00
Typesetting	25.00
Folding	3.00
Mailing	10.00
Postage	4.00
Clerical work	5.00
	\$92.00
Amount received	77.00
Loss (weekly)	\$15.00

The rule of this house is to make money on everything it does for anybody. In this case we have allowed sentiment to influence us. The *Southern Christian Recorder* is your paper—a department of the Church, as is the Sunday School Union. The editor had no fund upon which he could draw, and to surrender the contract at the close of one year because of these losses was, as we saw it, to invite a severe criticism, if not a rebuke from the General Conference. Consequently, we have brought the paper up to this General Conference with a notice served on the Editor that he must make other arrangements for the paper beyond April 30th.

The Review and Voice of Missions.

The two neatest and most attractive periodicals published by the Negro race that have come under our observation, are the *Review* and the *Voice of Missions* of our Church. There may be other magazines of the race like *The Crisis*, et al, that class with them in general appearance, but the mechanical work on such represents the brain of white men, and not that of Negroes. It might sound a bit harsh in the ears of some of you who do not know us as one given to making big boasts about our work, but truth

and fairness will force the admission that no other Negro publishing house within the race can consistently produce such printing as is represented in the *Voice* and the *Review*. The Sunday School Union, in its early days, may have been guilty of the present practice of some so-called Negro publishing houses, of putting its imprint on the first page of a book or magazine printed by white people, but not now. Whenever anybody in your presence compliments a piece of printing bearing our imprint, for its neatness and general artistic appearance, you can freely swell with pride under the assurance from us, that it represents the skill and efficiency of Negro men and women. The man who, to boost his sales, deceives his customer with a misleading imprint, is not one whit better than he who wilfully lies to his customer about the genuineness or the value of his merchandise. There is no Negro publishing house within or without the Church, that can do the work of the class of these two magazines; there is no white firm that would attempt to duplicate the jobs for a price very far short of twice the amount paid to us for work. For a reason practical because of the purpose behind it, we have made but a very slight advance in our prices on the *Voice* and no advance at all against the *Review*, despite our own embarrassments.

Why We Have Not Advanced.

The question naturally arises: Why has the Board of Managers not advanced their prices for the work of the Endeavor Department, the *Southern Christian Recorder*, the *Review*, the *Voice of Missions*, as well as those of its own department, to a point comparable with the increased cost of everything needed in the operating of its business? As stated elsewhere in this report, we felt that the enthusiasm and generosity of the men and women on the field entitled them to some consideration at our hands. Their hearty endorsement of the plan to give some financial encouragement to our effort to "go over the top" in the development of a great Sunday School program caused us to feel a keen interest in their personal welfare. When things were normal, they were willing to help us; when things became abnormal, we felt it our duty to do what we could to help them. People, as a rule, do not take kindly to increased prices, even though they understand full well the reason therefor. Believing as we did, that the salaries of ministers would be the last to get a boost, we felt that even this slight interest in them manifested by the General Church, might tend to create a better feeling and a more liberal donation on their part. We feel that \$20,000 would be a most conservative estimate of the loss in our receipts by our failure to keep pace with other denominations in the advance on our work and our literature. In frankness, however, let me remind you that prices are still climbing and nobody knows what tomorrow will bring forth.

Without further ado, we desire to submit the following figures for your consideration:

April 1, 1916 to March 31, 1917.

Receipts	Months	Disbursements
\$3,981.73	April	\$8,093.64
2,293.49	May	3,600.01
7,382.28	June	3,714.61
2,196.36	July	7,403.10
1,727.88	August	3,680.69
7,985.04	September	3,200.88
3,623.01	October	9,130.34
1,973.95	November	5,596.76
6,130.96	December	3,721.01
7,609.32	January	11,426.40
2,061.64	February	2,275.56
11,151.39	March	3,651.59
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\$58,117.05		\$65,495.59
7,468.51	Cash Balance	Colo Mortgage 4,220.95
2,184.78	Children's Day Money	Cash 9,053.80
10,000.00	Loan	
1,000.00	Loan	
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\$78,770.34		\$78,770.34

April 1, 1917 to March 31, 1918.

\$2,893.42	April	\$10,194.99
3,352.02	May	4,539.22
10,682.24	June	3,204.14
3,107.78	July	8,186.39
1,047.23	August	3,028.39
4,257.10	September	3,496.59
5,697.62	October	6,086.23
3,677.96	November	5,774.91
7,025.26	December	6,020.36
8,523.21	January	8,473.93
1,768.19	February	3,300.76
8,206.24	March	5,232.55
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\$60,238.27		\$67,538.46
9,053.80	Cash Balance	Cash on Hand 4,415.13
2,661.52	Children's Day Money	
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\$71,953.59	Grand Total Receipts	\$71,953.59

April 1, 1918 to March 31, 1919.

Receipts	Months	Disbursements
\$5,472 .56	April	\$6,286 .45
2,467 .99	May	6,086 .62
5,098 .13	June	5,212 .47
5,518 .66	July	11,784 .92
3,154 .95	August	4,711 .64
5,978 .82	September	2,991 .46
8,054 .74	October	7,836 .25
1,217 .17	November	8,870 .41
8,164 .42	December	3,338 .78
5,323 .85	January	3,720 .68
2,614 .52	February	7,841 .83
9,246 .51	March	3,872 .63
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\$62,312 .32		\$72,554 .14
4,415 .13	Cash Balance	Cash on Hand 6,573 .86
3,300 .55	Children's Day Money	
9,100 .00	Sale of Old Building	
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\$79,128 .00		\$79,128 .00

April 1, 1919 to March 31, 1920.

\$6,333 .30	April	\$4,483 .24
4,239 .91	May	13,559 .76
6,526 .34	June	3,208 .70
5,063 .50	July	4,336 .37
6,110 .52	August	9,245 .29
7,200 .06	September	8,032 .56
6,744 .98	October	5,845 .24
4,021 .77	November	5,226 .76
7,195 .86	December	6,559 .11
8,028 .12	January	5,452 .82
14,243 .17	March	14,874 .51
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\$81,975 .70		\$88,075 .09
3,664 .53	Children's Day Money	
6,573 .86	Cash Balance	Cash on Hand 4,139 .00
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\$92,214 .09		\$92,214 .09

CURRENT OBLIGATIONS.**Exhibit "A".**

American Book Company	\$2 .02
Ault & Wiborg Company	6 .20

American Bible Society	\$ 6.94
Acme White Lead Company	44.59
Addressograph Company	4.91
Brandon Printing Company	1.00
Beck Duplicator Company	30.00
American Printers Roller Company	4.67
Christian Finance Association	7.55
John Church Company	1.61
Casetty Oil and Grease Company	4.00
C. T. Cheek	9.35
Dixie Electrotype Co	81.91
William H. Dietz Company	63.57
De Hart & Chilton Mfg. Company	101.70
J. F. G. Finley	9.35
Gane Brothers	11.00
Ginn and Company	1.62
R. A. Gulbenk Photo Engr. Co	21.19
D. C. Heath & Company	3.74
Harper & Brother	2.30
Hall Mack Company	141.12
Henry Holt	3.22
Keith Simmons & Company	10.81
Lanston Monotype Company	282.37
M. H. Leavis	1.19
Meyer & Brother	99.45
National Music Company	2.85
George W. Noble	3.22
Perry & Lester Coal Company	55.11
Penn. Publishing Company	13.61
James Pott & Company	6.87
Fleming H. Revel	7.51
Lewis Roberts	25.00
W. S. Scarborough	56.25
Solomon Porter Hood	56.25
Mrs. A. E. Waddleton	56.25
Benj. H. Sanborn	8.34
S. S. Scranton	20.57
Thomas Communion Service Co	1.31
R. H. Worke	33.35
Nashville Printers Roller Works	4.41
W. H. Gage Glue Company	14.84
The Commercial Paste Company	6.00
T. J. Mooney & Company	24.40
E. Gray Smith	23.55
The Seybold Machine Company	10.00

Pentecostal Mission Publishing Company	\$.39
W. T. Hardison	2.70
Smith & Lamar	88.69
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	\$1478.85

COLLECTIBLE BILLS.**Exhibit "B."****Conferences—**

East Tennessee Conference	110.00
Tennessee	185.52
West Tennessee	283.77
Georgia	183.00
Northeast Mississippi	75.00
Mississippi	33.20
Central Alabama	61.30
North Alabama	30.25
East Alabama	118.07
South Alabama	180.50
Kansas	161.30
Puget Sound	73.80
Central Oklahoma	149.35
Columbia South Carolina	92.60
Michigan	101.75
National Medical Journal	10.00
Heroines of Jericho, Florida	87.10
Argus, (Payne University)	78.10
Woman's Missionary Department	313.09
Sunday School Publishing Board	75.19
Negro Year Book	8,150.00
A. M. E. Review	289.24
Payne Chapel	29.77
Georgia, Calanthe	569.17
Texas Heroines of Jericho	284.75
Texas Masonic	473.25
Tennessee Masonic	734.75
G. W. Jackson	110.00
Johnson Home Industrial College	157.10
	<hr/>
	\$13,203.92

OUTSTANDING NOTES.**Exhibit "C."**

North Carolina Mutual Life Insurance Company	\$10,000.00
Intertype Corporation	1,100.00

Secretary's Salary	\$ 332.00
Capital Engraving Company	2,250.00
	\$13,582.00

OUR CHARTER.

One of the questions that demands the attention of this General Conference, is the Charter under which its Sunday School Union is operated. In the installation of our Sprinkler System, just before the last General Conference, it was necessary for us to sign a set of promissory notes to cover certain unpaid claims. The Sprinkler Company, in an effort to protect their own interest, demanded a copy of our Charter, to determine the power of the Secretary and President to issue such promissory notes. Up to that time we had never even looked at the Charter, safely tucked away in one of the pigeon holes of the safe, and we doubt very seriously that the Secretary who preceded us had done so; and furthermore, we seriously doubt that the first Secretary of the Union who procured that Charter, ever gave it any serious concern. The Sprinkler Company refused to proceed with the work contracted for, unless each and every member of the Board would sign the notes, personally binding themselves and their heirs for the payment of the claims. Your President, Secretary and other Board members, none of whom had anything to do with the procuring of such a Charter, but with an eye single to the best interest of the Church, without any great ado, attached their names to this Company's notes, and quietly set to work to see what could be done to get our affairs straightened out. Your Secretary in his report to the General Conference at Philadelphia clearly and frankly put the case before you in these words:

We deem it our duty to call the attention of this General Conference to some features of our charter that deserves to be considered by this body. When we began the erection of our new publishing house, a few months ago and desired money from our local banking institutions, they inquired of us whether we were an incorporated body, and when informed that we were, requested that we allow them the privilege of reading the charter that had been granted to the department for the purpose of carrying on a business within the State of Tennessee. We are printing the charter in another part of this report, so that each delegate may have a copy of the same, and be better prepared to consider the recommendation which we intend to make concerning the same. We do not believe that there is the least cause for alarm, so far as our property rights are concerned, but we do believe that it would be more in keeping with sound business principles and common sense to reshape our constitution and our charters so as to make them consistent one with the other.

We recommend—3. That the present Board of Managers be requested to draft an amended charter for the management of our Sunday School Union that shall vest the final say in all matters concerning its welfare in the General Conference of the A. M. E. Church.

4. That in order that recommendation there (3) may be carried out with the least agitation and the interest of the general church be best conserved, that the personnel of our Board of Managers remain as at present.

IT WILL BE SEEN THAT WE DID EVERYTHING WE COULD DO FOUR YEARS AGO TO BRING THIS MATTER CLEARLY BEFORE YOU. LET'S READ THIS CHARTER.

CHARTER OF INCORPORATION.

State of Tennessee.

Be it known, That Charles S. Smith, Henry M. Turner, Evans Tyree, Green L. Jackson, and Lewis Winter, all citizens and residents of the United States of America desire to be incorporated and are hereby constituted a body politic corporate by the name and style of "The Sunday School Union of the African Methodist Episcopal Church." The object of said corporation shall be to organize and carry on Sunday School work among the people of the United States of America and elsewhere; to unite and extend the same; to encourage the holding of Normal Institutes for the training of Sunday School teachers: to print and publish religious literature and sell the same; also to print and publish any other kind of literature that may be approved of by the Board of Managers, and to sell the same to Sunday Schools or to persons engaged in promoting the religious, moral and intellectual welfare of Society; to impart information concerning the best methods of governing, conducting and equipping Sunday Schools and to equip the same in every particular, and that all of said operations shall be under the control and direction of the General Conference of the African Methodist Episcopal Church and subject to its orders, laws and directions.

The chief office of said corporation shall be located at Nashville, Tennessee.

The general powers of said Corporation shall be, to sue and be sued by the corporate name, to have and use a common seal, which it may alter at pleasure; if no common seal, then the signature of the name of the corporation by any duly authorized officer shall be legal and binding; to purchase and hold or receive by gift, bequest or devise, in addition to the personal property owned by the corporation, real estate necessary for the transaction of the corporate business, and also to purchase or accept any real estate in payment or in part payment of any debt due to the corporation, and sell the same, to establish by-laws, and make all rules and regulations not inconsistent with the laws and Constitution deemed expedient for the management of corporate affairs; and to appoint such subordinate officers and agents in addition to a President and Secretary or Treasurer, as the business of the corporation may require, designate the name of the office and fix the compensation of the officer.

The said five or more incorporators shall, within a convenient time after the registration of this Charter in the office of the Secretary of State, elect from their number a President, Secretary and Treasurer, or the two last

offices may be combined into one; said officers and the other incorporators to constitute the first Board of Directors. In all elections each member to be entitled to one vote, either in person or by proxy, and the result to be determined by a majority of the votes cast. Due notice of any election must be given by advertisement in a newspaper, personal notice to the members, or a day stated on the minutes of the Board six months preceding the election. The Board of Directors shall keep a record of all their proceedings, which shall be at all time subject to the inspection of any member. The corporation may establish branches in any other county in the State.

The Board of Directors may have the power to increase the number of Directors to seven or ten if they deem the interest of the corporation requires such increase. And the first or any subsequent Board of Directors may have the power to elect other members, who on acceptance of membership, shall become corporators equally with the original corporators. The Board of Directors shall have a right to determine what amount of money paid into the Treasury shall be a prerequisite for membership, or if necessary, what amount shall be thus annually paid, and a failure thus to pay shall, in the discretion of the Directors, justify the expulsion of said defaulting member. The term of all officers may be fixed by the by-laws, the said term not, however, to exceed three years. All officers hold over until their successors are duly elected and qualified.

The general welfare of society, not individual profit, is the object for which this Charter is granted, and hence the members are not stockholders in the legal sense of the term, and no dividends or profits shall be divided among the members. The members may at any time voluntarily dissolve the corporation by a conveyance of its assets and property to any other corporation holding a Charter from the State for the purposes not of individual profit first providing for corporate debts.

A violation of any of the provisions of this Charter, shall subject the corporation to dissolution at the instance of the State.

This Charter is subject to modification or amendment; and in case said modification or amendment is not accepted, corporate business is to cease, and the assets and property, after the payment of debts, are to be conveyed as aforesaid, to some other corporation holding a Charter for purposes not connected with individual profit. Acquiescence in any modification thus declared shall be determined in a meeting specially called for that purpose and only those voting in favor of the modification shall thereafter compose the corporation.

The means, assets, income or other property of the corporation shall not be employed directly or indirectly for any other purpose whatever than to accomplish the legitimate objects of its creation, and by no implication shall it possess the power to issue notes or currency, deal in currency, notes or coin, buy or sell products, or engage in any kind of trading operation, nor hold any more real estate than is necessary for its legitimate purposes.

Expulsion shall be the only remedy for the non-payment of dues by the members, and there shall be no individual liability against the members for corporate debts, but the entire corporate property shall be liable for the claims of creditors.

We the undersigned, apply to the State of Tennessee, by virtue of the laws of the lands, for a Charter of Incorporation for the purposes and with the powers, etc., declared in the foregoing instrument.

CHARLES S. SMITH,
HENRY M. TURNER,
EVANS TYREE,
GREEN LEE JACKSON,
LEWIS WINTER.

STATE OF TENNESSEE—DAVIDSON COUNTY.

Personally appeared before me, W. T. SMITH, Clerk of the County Court of said County, the within named Charles S. Smith, Henry M. Turner, Evans Tyree, Green Lee Jackson and Lewis Winter the bargainers with whom I am personally acquainted, and who acknowledged that they executed the annexed instrument for the purpose therein contained.

WITNESS, my hand, at office, this eighth day of February, 1889

W. T. SMITH, Clerk,
By E. K. GLENN, D. C.

STATE OF TENNESSEE—DAVIDSON COUNTY.

Register's Office, Feb. 11, 1889.

I, T. S. LUSTY, Deputy Register for said County, do certify that the foregoing Instrument and Certificate are registered in said Office in Book No. 76, Page 116; that they were received February 11, '89 at 4:42 o'clock p. m., and were entered in Note Book 10, Page 143.

T. S. LUSTY, Deputy Register Davidson County.

I, CHARLES A. MILLER, Secretary of the State of Tennessee do certify that the foregoing Instrument, with Certificates of acknowledgment of Probate and Registration, was filed in my office for registration on the 18th day of February 1889, and reorded on the 18th day of February, 1889, in Corporation Record Book "O," in said office, page 103, et seq.

In Testimony Whereof, I have hereunto subscribed my Official Signature and by order of the Governor, affixed the Great Seal of the State of Tennessee at the department in the City of Nashville, this 18th day of February, A. D. 1889.

C. A. MILLER, Secretary of State.

Had it not been for the decision of one Bishop, made without the support and approval of the other members of the bench, which nullified all the work

of the last General Conference, we believe that such authority as was asked for by your Board would have been granted, and we all would have been spared much of the embarrassment that followed. Not only did your Secretary make such an appeal concerning this charter as is expressed above, but the charter itself was printed verbatim, that every intelligent member could carefully read it for himself and see what serious dangers lurked in the wording of that instrument.

There is not one chance in a thousand of our having such experiences as the Vanderbilt and Baptist Publishing Houses' cases brought to their respective denominations, but certainly we cannot be too careful. It's a clear head with common sense that's needed right through here. Your own selected Board, in order to protect your property rights, accepted at the hands of the original incorporators, an official election as trustees of the Sunday School Union under the charter granted by the State of Tennessee. They now are not only morally bound to you under the constitution of the Union, but are legally bound also, to the State of Tennessee under the charter. Your duty is to study carefully this instrument under which you have up to the present time, been operating, and if you agree with the recommendations made by your Secretary four years ago, and which are repeated but with more emphasis again, instruct your Board accordingly, but pray, Brethren, do not embarrass them in their work by petty, political maneuvers. Speaking for myself, let me say I have no "ax to grind." A large share of the great volume of profits reported to you, I could just as easily have had for myself in a privately conducted institution. My one chief ambition has been to build up through our Sunday School forces, a mammoth publishing house within the Church, and if I thought that after bringing to you such returns as I have, I must resort to chicanery and trickery to remain in your employ, I would hasten to retire. Certainly I have enemies, but any General Officer who refuses to be a cringing, crawling, negative quantity, without the courage to express an opinion, perchance he has one, must expect to have enemies.

While we were in attendance upon the last General Conference four years ago, we received a telegram from James Caldwell and Company, Real Estate Dealers, making us a flat offer of \$9,200 for our old building on the Public Square. We telegraphed our acceptance, and ordered said firm to proceed with the preparation of the papers. When the time came for signing the papers, we produced the resolution you passed at Kansas City authorizing the sale of the property according to the wording of the deed, but the lawyer for the purchaser asked to see the records of the Board in order to ascertain if all the requirements of the charter under which we were working, had been complied with, and especially anxious were they to know if the men serving as trustees were duly elected in regular order as per the provisions of the Charter. When they learned that (1) The charter, after being granted, had never been properly filed with the Court in accordance with the law of the State and was for that reason imperfect; (2) That there was no record to show

that the provision of charter requiring an "organization of the Board" immediately following the granting of the charter had been carried out; (3) That the General Conference of the Church, instead of the Board of Trustees themselves, had been appointing Board Members; they frankly advised their client that such title as we were offering, was of no account. We might say that while these lawyers were making their investigations, we had the President of the Board, Rev. G. L. Jackson, one of the original incorporators, and other Board Members, go and make a personal appeal to these lawyers, assure them that there was not the slightest danger of any trouble following the sale, as we had full authority from the General Conference to sell the property, but nothing would move them. They frankly, but politely informed us that they understood our position, and knew we were clothed with full authority to act for the Church, but that the Church, as such, had no power to sell.

Having failed here, your Secretary consented to pay the cost of a "friendly suit" before a Chancery Court, in the hope that a decree in our favor might "perfect" our title and permit us to put through the deal. Judge Newman ruled against us.

OUR LAST CHANCE.

It occurred to us, after studying the charter for several months, that there still was left what might in the end furnish us a fighting chance. We noticed that of the five original incorporators, there were still living: Bishop C. S. Smith, Bishop Evans Tyree and Rev. G. L. Jackson, none of whom, however, belonged to the present Board. We first took the charter and had it filed in the Court, where it should have been filed thirty years ago. Then we got in touch with Bishops Smith and Tyree and Rev. Jackson, and arranged to have them come to Nashville, April 9, 1918. Incidentally, April 9, 1918 was the date of the regular meeting of the Board of Managers appointed by the Church. What happened, can be best explained by the record itself:

MEETING OF "ORIGINAL INCORPORATORS."

First Day's Session.

Nashville, Tennessee, April 9, 1918.

The Board of Incorporators of the Sunday School Union of the African Methodist Episcopal Church, met in special session at the Publishing House on the corner of Eighth and Lea Avenues, for the purpose of organization, in pursuance to the Charter granted them by the Secretary of State of the State of Tennessee on the 18th day of February, 1889.

Devotional services were conducted by Rev. M. S. Bryant.

The meeting was then called to order by Bishop C. S. Smith. Upon motion of Rev. G. L. Jackson, seconded by Bishop Evans Tyree, Bishop C. S. Smith was elected Chairman. Rev. G. L. Jackson was then called to

the chair. Upon motion of Bishop Evans Tyree, seconded by Bishop C. S. Smith, Rev. G. L. Jackson was elected Secretary.

The Roll of Incorporators was then called, the following being the names thereof: Bishop C. S. Smith, Bishop H. M. Turner, Bishop Evans Tyree, Rev. G. L. Jackson, Mr. Lewis Winter. The following answered to their names: Bishop C. S. Smith, Bishop Evans Tyree, Rev. G. L. Jackson. The deaths of Bishop H. M. Turner and Mr. Lewis Winter were reported.

It was moved by Bishop Evans Tyree, and seconded by Rev. G. L. Jackson, that Bishop J. S. Flipper be elected to fill the vacancy created by the death of Bishop H. M. Turner; and Mr. Ira T. Bryant to fill the vacancy created by the death of Mr. Lewis Winter. Carried.

Upon motion of Bishop Evans Tyree, seconded by Rev. G. L. Jackson, the number of directors was increased from five to ten.

It was moved by Rev. G. L. Jackson, seconded by Bishop Evans Tyree that the following person be added to the Board of Directors:

Mr. Richard Hill, Rev. A. P. Gray, Mr. Jefferson Rhodes, Mr. Levi Adams, Rev. M. S. Bryant. Carried. Bishop J. S. Flipper, Mr. Ira T. Bryant and Rev. M. S. Bryant being present, were called in and notified of their election, signified their acceptance and participated in the further proceedings of the Board. Remarks were made by Mr. Ira T. Bryant.

Bishop Evans Tyree in the chair, Bishop C. S. Smith respectfully tendered his resignation as Chairman of the Board. Upon motion of Bishop J. S. Flipper, seconded by Rev. G. L. Jackson, the resignation of Bishop C. S. Smith as Chairman of the Board, was accepted with regrets. Bishop C. S. Smith then moved that Bishop J. S. Flipper be elected Chairman of the Board. Seconded by Rev. M. S. Bryant. Carried. Bishop Flipper then took the chair. It was then moved by Bishop Evans Tyree, seconded by Rev. G. L. Jackson, that Mr. Ira T. Bryant be elected Secretary-Treasurer. Carried. Moved by Bishop C. S. Smith, seconded by Rev. G. L. Jackson that the term of office of the President and the Secretary-Treasurer go into effect from this date and continue in effect until the assembling of the next General Conference of the African Methodist Episcopal Church, May, 1920. Carried.

It was then moved by Bishop C. S. Smith, seconded by Bishop Evans Tyree that the following resolution be adopted:

Resolution.

Whereas, Our old building, 206 Public Square, Nashville, Tenn., has become inadequate for the needs of the corporation; And

Whereas, By reason of this fact we were forced to buy property elsewhere; Be it

Resolved, That the Secretary-Treasurer, and the President of the Board of Directors, be, and the same are authorized to dispose of the old site at 206 Public Square, and apply the proceeds thereof to the indebtedness of our new plant at the corner of Eighth and Lea Avenues, South; and, Be it further

Resolved, That all power and authority be specifically conferred upon the Secretary-Treasurer and the President of the Board of Directors to sign such papers as may be necessary for the carrying out of such plans.

After remarks of commendation upon the appearance of the new Publishing House of the Sunday School Union of the African Methodist Episcopal Church, by Bishops C. S. Smith and Evans Tyree, it was moved and seconded, that no further business, the meeting adjourn *sine die*. Carried.

Benediction by Rev. G. L. Jackson.

J. S. FLIPPER, *President*.

IRA T. BRYANT, *Secretary*.

We wish to state that after the adverse ruling of Judge Newman, the original offer made by the Caldwell Company was withdrawn, and they dropped out of the case entirely. About Nov., 1918, we had an offer of \$9000.00 made us by another firm, which we "RELUCTANTLY" accepted. Like the other buyer they asked to see our "records," but this time we were fixed, and the sale went through.

Our Increased Assets.

It is true in business, as it is in every other department of human endeavor, that "a standing still is a going back." No man with brains, would style an institution or an individual successful who is merely "holding his own," or, commonly speaking, "meeting expenses." There are but three ways to determine the success of a business institution—its dividends, its assets, or its charities. It goes without the saying, that liquidated debts generally create assets, provided the money for paying the debts came out of the receipts of the business, and was not donated by some other power for reasons of sentiment. It's true that you have given this department during these past four years, about \$11,000 as one-fourth of your Children's Day Collection. In reality you have given us nothing, as we have sacrificed more than \$20,000 in our policy of "keeping down the prices on printing." What we are endeavoring to say is, that had we increased our prices to the extent other denominations increased theirs, our receipts would be about \$20,000 greater than they are.

The quadrennial receipts of this department when we took charge of the work, were \$104,000. The receipts for the first quadrennium of our administration, 1908-1912, were \$148,805.68; an increase of \$44,805.68. For the second quadrennium of our administration, 1912-16, the receipts were \$185,391.78; an increase over our first quadrennium of \$36,586.10. Our receipts for this quadrennium have been \$262,643.34; an increase over last quadrennium of \$77,251.56. Since the receipts of the department for the four years previous to our taking charge were \$104,000, our present quadrennium's receipts of \$262,643.34 means that we have increased the business of your Sunday School Union \$158,643.34. That's certainly a pretty big record, brethren, so far as receipts are concerned. But receipts are sometimes misleading. They may mean something; they may mean nothing. A

man might borrow \$5,000, enter it on the debit and credit side of his ledger, and call it receipts, but that does not make it such. Of course we have done no such thing. The thing, and the one chief thing that counts in the final analysis, is profits. What have you left after paying your debts, in the form of cash or other assets? That's the question. The total indebtedness of the Sunday School Union when we reported at Philadelphia, was \$23,658.78. Our new building was responsible for that debt. We had already bought and paid for the house East of us on Lea Avenue, at a cost of Sixteen Hundred (\$1600.00) Dollars. As a result of our rapidly increasing business, we had outgrown our mechanical quarters, and were forced to provide more room. This we did by building the beautiful annex shown in the accompanying picture, which furnished us a large garage for trucks, cars, etc., on the basement floor, spacious building quarters on the first floor, and beautiful, well-lighted roof garden on second floor, at a cost of \$4100.00. The second lot of thirty feet was already the property of the Union. We then bought the Cornelius lot of thirty feet for \$1400; the Evans lot of 70 feet, for \$3400; the house and lot of the Capital Engraving Co., on the corner of Shirley and Eighth Avenue, for 4300. Now this entire block, in the very heart of Nashville, and in a section of the city that is growing in leaps and bounds as the "business-center" of Nashville, belongs to the Sunday School Union of the A. M. E. Church. No Negro Publishing Plant in the country compares with ours. We have added since the last General Conference, one Babcock Cylinder Press with Cross Feeder, at a cost of \$4,000, also one \$2000 one-ton Denby truck. In other words, we have added assets in the form of—

Current Obligations (Ex. A)	\$ 1478 .85
Outstanding Notes (Ex. C.)	13582 .00
<hr/>	
Total Liabilities	15060 .85
By cash on hand	4139 .00
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Liabilities in excess of Cash on Hand	10921 .85
Bills Collectible (Ex. B)	13,203.92
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Bills Collectible in excess of Obligations	\$ 2282 .07

Increased Assets During Present Quadrennium.

Cornelius Property	\$ 1400 .00
Hershburg Property	8000 .00
Evans Property	3400 .00
Capital Engraving Co., Property	4300 .00
New Printing Press	4000 .00
New Intertype Typesetting Machine	3000 .00
Addition to Building	4100 .00
Denby Automobile Truck	2000 .00
<hr/>	
	\$ 30200 .00

Nobody can accuse us of being boastful, but certainly we point to the achievements of this department for the past twelve years, with a degree of pride. A most liberal valuation of your plant when we took charge, would not exceed \$25,000. A most conservative estimate today, even by our enemies, would not place it below \$150,000. Come, see for yourself. We closed our report last quadrennium with an indebtedness of ----- \$ 23658 .78
 We have increased assets this quadrennium of ----- 30200 .00
 Total ----- \$ 53858 .78
 We have paid on this big debt ----- 42936 .93

Leaving a present indebtedness of only \$10921.85.

We have collectible bills to the amount of \$13203.92, of which fully \$12,000 is "as good as gold," and our failure to get the cash was due to our inability to finish the work in time to make a collection. Of the \$10,921.85 debt, \$10,000 represents a mortgage held by the North Carolina Mutual Life Insurance Co. of Durham, N. C. Finally, Brethren, it's not the amount of business you do it's what you get as profits, that counts.

We Recommend.

1. That the General Conference authorize the Financial Secretary to pay to the Sunday School Union \$313.09, the amount due this department at the time of the death of Mrs. Laura Lemon Turner, for work on the Woman's Missionary Recorder.

2. That the *Southern Christian Recorder* be again located in Nashville, Tenn., that \$1,000 be allowed for white paper for the *Southern Christian Recorder*, that the present subscription price remain at \$1.50 per year, and that the *Southern Christian Recorder* be placed under the Sunday School Union Board, whose duty it shall be to see that an equitable division of all receipts is made between these two departments of the Church.

3. That the present Board of Managers be requested to draft an amended charter for the management of our Sunday School Union that shall vest the final say in all matters concerning its welfare in the General Conference of the A. M. E. Church.

4. That in order that recommendation three may be carried out with the least agitation and the interest of the general church be best conserved, that the personnel of our Board of Managers remain as at present.

EXTRACT FROM THE REPORT OF THE EDITOR OF THE SOUTHERN CHRISTIAN RECORDER.

To the Bishops and Members of the Twenty-sixth Session of the A. M. E. General Conference, convened in St. Louis, Mo., May 3rd, A. D. 1920.

My Dear Fathers and Brethren: Our infinite and ever merciful God hath so extended His providences, that we are permitted to assemble in another General Conference for the purpose of furthering the advancement of His kingdom on earth, by conserving the ends for which He hath made us

leaders and co-workers. We feel keenly the grave responsibilities that await us, as legislators for the Church of the living and only true God. His mysterious providences, wonderful mercies and undeserved graces have kept us until this moment and as one of the thankful recipients of these and other bestowals from our God, I beg to submit an account of my stewardship during the quadrennium, embracing time from June 1st, A. D. 1916, to the present fiscal year ending March 30th, 1920. We therefore submit this our Fourth Quadrennial report which completes the thirty-second year of the existence of the Southern Christian Recorder and the Eighth Quadrennial report and the work of five editors elected by the General Conference and one by the Board of Managers, to fill the unexpired time of a deceased Editor; aggregating six for the Church and one for the Southern Recorder, which name was changed to the Southern Christian Recorder after the Church purchased it from the late Bishop H. M. Turner, D. D., LL. D., who was editor and owner of the Southern Recorder. Your humble servant the only living of the seven, now presents our Fourth Quadrennial report embracing time commencing June 1st, 1916 to March 30th, 1920. We are again thankful to Almighty God for the extension of His Providences in more ways than we can number or comprehend—grace, mercy and sometimes peace, have come to us, from the Father, Son and Holy Spirit.

We feel obligated to the A. M. E. Church for the high degree of confidence, in us confided through the agency of her General Conference, by electing us to conduct one of her official organs—The Southern Christian Recorder. In this capacity we have done the best we could under the circumstances.

Four Years of Universal Unrest.

The World Wars have caused all Christendom sustained, directly or indirectly, such losses in blood and money that put us all in mourning. Kingdoms have been overthrown; Monarchies have been overturned; Republics have been disrupted; Commerce has been impeded; Treaties have been disregarded; Labor has disorganized capital; High cost of living has invaded every nation; Arbitration has been supplanted by revolution; Democracy has been abused and right has been substituted by might; Racial prejudices have increased; avarice and profiteering have obtained in all sections of the land; Rebellion has pervaded every government; millions of people have discarded the churches, the religion of the Lord and Saviour Jesus Christ has been denounced by infidels and weaklings, and many other awful events have transpired since the rise of our last Quadrennial Session of the General Conference.

So far, the world war has failed to establish absolute democracy in any country. Our country that claims to stand at the head for universal democracy is as far from the standard as the most obscure portions of Europe. Great Britain, whose dominion covers nearly one-fourth of the civilized world, has fallen far below the standard. Today Great Britain is wrestling with her Irish problem. The United States is dealing with her

Negro propaganda and both of these, the strongest governments in the world, are existing under the condemnation of all the world besides, on account of the oppressions inflicted upon large portions of their helpless constituency. Every effort put forth by the Governments to eliminate evils has been a flat failure. The thinking world has decided that there is only one organization that can reach the disease that has been contracted by all lands. First: the people are convinced that the panacea must come from God and the only way to God is through His church. Consequently the weight of the world is now resting with that Church, that Jesus declared, "The gates of hell shall not prevail against."

The A. M. E. Branch of the Christian Church has established a Southern wing of its official organ and named it, "The Southern Christian Recorder" and your humble servant has enjoyed the distinction of its Editor-Manager.

In the discharge of the duties encumbered, we have been forced to bear a portion of every impediment that was caused by the condition of the world.

Our Plans to Meet the Obstacles.

After prayerful meditation, we decided that among other important efforts to be made that we would exhaust every laudable exertion to accomplish *three leading objects*. First to raise higher the popularity of the paper by making it readable. Second: Not to miss a single issue and third, to carry to the next General Conference a balance account, thereby reporting no deficit, which would be the first time in its history.

In the prosecution of the first object we have endeavored to give our subscribers of every rank a hearing through the columns of the Southern Christian Recorder with the restriction confined to respectability and to the exclusion of mud slinging and unpleasant controversy. The next endeavor has been to publish helpful and instructing editorials dealing principally with live topics, looking to the advancement and to loosen the tension of racial conditions by appropriate, conservative and logical arguments and especially when pleading for justice for our race and the interest of the Church and the suffering ministry that has so nobly kept alive and burning, the gospel of Jesus Christ. We have made special efforts to educate our laymen up to the realization of the fact that God requires them to pay better salaries to the shepherds of their flocks and reports have been made to us approving such editorials. We are convinced that these endeavors helped all concerned from the fact that nearly every leading minister now wants to read the Southern Christian Recorder. Its popularity has grown from a cotton string to one of the strongest connectional cords in the A. M. E. Church.

The second propaganda was "*Not to miss an issue.*" This resolution was a mere extension of our former pledge made when the Southern Christian Recorder was considered a joke, and one that had no standing as one of the organs of the Church. Many said it will never live. To subscribe

for it was predicated upon the practice of charity. It had not been raised from a patented sheet and an irregular visitor and few complained when they could get one S. C. R. per month.

The church had practically conceded the privilege to this paper, to issue the paper irregularly and to publish a patented sheet at that, i. e., the church quit complaining. We knew of no other so-called Church organ that was as significant in the Church as this one was. We promised the Church to not fail to get out one issue of an all original paper every time God gave us a Thursday. Up to this week, we have not gotten out a single patented issue, nor failed to publish an original paper for every Thursday from the first we published in June, 1904 to May 6, A. D. 1920.

We have sustained some narrow escapes, but by the help and guidance of a never failing God, we come to you with a perfect file without the loss of a single issue.

Our Third Movement.

Was to guard against a deficit at this General Conference. Of all others this was the most perplexing. Out of the then twenty-eight years of the existence of the paper, with the experience and faithful energies of six other strong Editors, such a thing had never been done, but we decided to undertake the job. Thus we asked Prof. Ira T. Bryant, Sec.-Treas., S. S. Union Department to make a bid for the publication. He did so, the bid follows: "The Sunday S. Union Dept., Manager agreed to furnish all the materials, print and mail out the S. C. R. for 75 per cent of all subscriptions, and all advertisements for the house and that the Southern Christian Recorder Editor-Mgr., must pay all agents' fees traveling expense, his office clerks, stationery, postage, etc., used in the Editor's office out of 25 per cent of subscriptions and what he could get from outside advertisement, which is very little. We have operated under the outlined contract, notwithstanding the fact that the 25 per cent we agreed to retain and accepted could not meet the demands of the office and agencies. There is one item mentioned that had to be paid out of the 25 per cent, the amount paid to agents, mostly at annual conferences, that we could not reach in person. Our financial report herewith attached will show that we have paid to agents at Annual Conferences, during this quadrennium nearly two thousand dollars. We were necessarily compelled to use our daughter for office clerk as we could not pay the price that any other as well prepared would have rightfully charged. The financial Board made two donations to the Southern Christian Recorder Dept. One for \$100 in the first portion of the Quadrennium and later another for \$300 aggregating \$400 for the Quadrennium. This donation with others we shall mention enabled us to report the Department without asking the payment of a deficit. This is the first time in 32 years the paper has existed, that no deficit was reported to the General Conference by this Department. And the Southern Christian Recorder is the only weekly periodical that has not missed one issue in 16 years, and the Southern Chris-

tian Recorder Department is the only one that has no side help with which to win out in the fight for a respectable existence. All the other periodicals reaped the benefit derived from the sale of books advertised therein, but that profit went to the S. S. Union Department in the case of the S. C. R. Besides other advantages not mentioned, but not one more than it should have been but agreed to let that profit go to the S. S. Union.

Had to Increase the Price.

During the war the cost of every thing was increased from 50 to 100 per cent and we were satisfied that if the General Conference could have foreseen those extraordinary conditions, it would have raised the prices to correspond with the inevitable, but in the absence of the possibility of asking the General Conference to act, we appealed to the next and only legal power, the bench of Bishops. We therefore put the matter before every active Bishop in our church, asking permission to increase the price to \$1.50 per year. This request was granted by every Bishop without a single exception. This change went into effect September 1st, 1918, which increase rendered some relief to the department in so far as paying more than the original contract with the S. S. Union provided for. The original contract provided that we pay the S. S. Union three-fourths of the subscriptions, but Prof. Bryant contended that the 50 cents increase should all be paid to the S. S. Union and that we should reserve only 25 cents out of the \$1.50 subscriptions which amounted to 16 2-3 per cent. We contended that the S. S. Union was entitled to the same proportion of the increase that the contract gave of the \$1.00 subscriptions, 75 per cent. This we thought was fair. But after some unpleasant squabbling we consented to the contention of Prof. Bryant with certain modifications, in stipulated circumstances. Thus settled the 50 cents controversy. Under these conditions this report will show that the S. C. R. department had paid to the S. S. Union department during the quadrennium, taking in three full years and ten months ending March 30th, 1920, which time closed this fiscal year \$11,109.78 in cash and in addition to all of the advertisements for books, etc., for the S. S. Union for which no charges were made. This being every cent promised.

Sometimes Late.

As a general rule the most of the matter for the week's issue is ready every Monday morning and the editorials, Tuesday morning. Thus prepared in time for the press on Wednesday and mailing out Thursday. The failure to carry out this program, when it is not done, comes from the management of the S. S. Union Department, as to what job must be printed first. We have done and said every thing we thought would help and hope the S. S. Union will soon be in condition to get the paper out on time every week.

FINANCIAL REPORT.

Paid S. S. Union Department first year	\$ 1954 .27
Paid S. S. Union second year	2427 .40
Paid S. S. Union Dept., third year	3512 .79
Paid S. S. Union Dept., fourth year (10 mos.)	3213 .32
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Grand total paid S. S. Union Dept. in the four years (plus ads	\$ 11109 .78
Paid agents during the four years	\$ 1870 .45
Paid for traveling expense, clerk, stationeries, etc	2727 .95
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Total Amt., paid to all sources during the four years	\$ 15879 .64
Total amt. col. from subscribers, advertisements, etc.,	\$ 14845 .21
Balance of expense over the said collections	1034 .43
The Financial Dept. donated to the S. C. R. Dept.	400 .00
Donated by our office clerk and other friends	634 .43

Thus leaving us permitted to present this Department to you without one cent of debt for the Quadrennium ending March 30th, 1926.

The Needs of the Department.

1st. A sufficient subsidy to enable the management to employ a traveling agent who can add to the support of the paper by interesting the laity of the church and others.

2nd. To put the papers on a parity with the other departments of the Church so far as pertains to collecting and forwarding the funds in the Annual Conferences, is concerned.

3rd. To enable us to take care of the unprecedented increase in print paper, labor and other materials, which the S. S. Union Dept., is now carrying.

4th. That the prices of the periodicals of the church be so grouped and collected that the odious practice of competition be dispensed with and that the necessity of paying agents to do what the law makers of the Church expected the Annual Conference to do. If the General Conference will help by a reasonable subsidy, we feel safe in saying that in the future the Southern Christian Recorder Department will be able to ho'd its board meetings, a thing it has never been able to do, on account of its financial inability to defray the traveling expense of its president and members. All the Southern Christian Recorder needs now is to be helped in this strategic struggle and the growth will be phenomenal.

We recommend that the needs mentioned herein be enacted into law.

Respectfully and fraternally submitted,

G. W. ALLEN, ED-MGR.

**EXTRACT FROM THE REPORT OF THE SECRETARY OF THE
ALLEN CHRISTIAN ENDEAVOR LEAGUE.**

Bishops and Delegates of the Twenty-sixth General Conference of the A. M. E. Church.

Rev. Sirs and Brethren:

I praise God, whose I am and whom I serve, that I have been permitted through His mercy to render to you my third Quadrennial report as Secretary of the Allen Christian Endeavor League, the Young People's Department of our Church.

I am happy to report that in the midst of stress and storm, in the midst of war and strife, God has wonderfully blessed is in the work of the League during these four years. In grateful recognition of Jehovah's goodness and gracious leadership, the league has moved forward. Judged by all standards the most pessimistic must confess that the Allen Christian Endeavor League is a necessity and is worth while, having become a dynamic force in our Church's life and activities.

A Demand for the League.

The growing ascendancy of the moral and spiritual forces is a marked feature of this century. Never before was the Christian religion so much needed as now. The Cross never meant so much as now and the Gospel never was greeted by so many doors of opportunity. The World's War has made it possible for a World's Democracy, which will answer the prayer of the Master, "That they all may be one." Young people are certainly to be congratulated upon their patrimony, and that it is allotted to them to work out their destiny in such a day of promise and possibility as this, being as they are indeed, "Heirs of all the ages in the foremost files of time.

The demand of the League began with the recognition of the possibilities and powers of the young people. There are however other considerations among which the loss of young people from the Church deserves attention. Thousands slip from their cables and drift away every year. Seventy-five per cent of the young men of the country are outside of the Church altogether.

Among the many causes contributing to the deplorable state of things is the lack of home training. The family altar and the open Bible in the home have been discarded. And sad to say, the Church has not fully awakened to its duty concerning the young people. The Church must remember that the young people are not merely to be saved, but are saved to serve. Hence they are to be trained and developed. First of all, for their own sake, they should be trained to work in the Lord's vineyard. Building upon the one foundation, Jesus Christ, with self-sacrificing zeal, pure love and unwaivering faith, they must "be always abounding in the work of the Lord."

Some of the Things For Which the League Stands.

The League stands for the Confession of Christ, Service for Christ, Fellowship in Christ and Loyalty to Christ's Church. It emphasizes the study of the Bible, prayer and consecration.

The League believes like Wesley: "At it and all at it and always at it." It finds a task for each, the least as well as the greatest, for the young and most different as well as the few natural born leaders. It is thoroughly evangelical, defining evangelical as a personal faith in the divine human person and atoning work of our Lord and Saviour Jesus Christ as the only and sufficient source of salvation.

The League has aided the Church in solving the great problem of assigning to every man his work and of inspiring every professing Christian to fill the task for which he is best adapted. It has opened to the young, congenial spheres of activity which have proven more fascinating and satisfying than worldly pleasures, besides furnishing an avenue for the development of their spiritual life. It has proven a Training School for the young where they have been trained in the spirit of testimony and of aggressive, consecrated service.

Our Literature.

We are publishing all kinds of literature for the League and are happy to say that many of the Leagues are patronizing us. We are selling thousands of Quarterlies and the consensus is that they are filling a long felt want. Our new books, the "Bible Manual" and "Socials to Uplift" have found a ready sale, many of the Schools and Colleges having adopted the Bible Manual as a text book.

It has been our aim to sell the literature at the most reasonable prices in order that all Leagues could be supplied, and we have been able to do so through the generosity of the Secretary of the Sunday School Union, who though paying three times as much a pound for paper, has not charged us one cent more for printing our literature, using as he has, the money coming to the Sunday School Union for Children's Day as a means to supply the demand for which we are exceedingly grateful. We have also furnished literature free to Leagues in the Mission fields, besides giving away thousands of pieces of literature as samples for the purpose of organizing.

The Pastor And the League.

For the sake of the perpetuity of the Church, must the young be led to active Christian work, and a pastor who neglects his young people is derelict to the all important work God has commissioned him to do. Christ not only said: "Feed my sheep," but "Train my lambs," and it is these lambs that must be trained, and nurtured and developed to become strong, obedient, faithful sheep.

There are some pastors, and thank God, they are growing fewer every year, who do not pay any attention to the young people in the Church or

community. Such a pastor has only a short time to live, ministerially for his days are numbered. For no pastor can successfully accomplish the work before him without taking an interest in his young people.

Blest indeed, is that Church where the pastor rallies about him, not only in seasons of revival, but throughout the year, a band of well-disciplined, earnest, loyal, consecrated young people—a true Gideon's band—always ready to do and dare for Christ. For the enlistment, training and employment of such forces, the pastor is chiefly responsible, and to the solution of this momentous problem he should give much anxious and prayerful thought.

Through its various committees, the League becomes the pastor's right arm for reaching out among the people. In this age of multiplying duties, many things must remain undone, unless the preacher in charge can enlist others to assist him. The League with its Look-Out Committee to welcome strangers in the Church, look up derelict and indifferent members, the Relief Committee to help relieve suffering humanity, the Prayer Meeting, the Social, the Temperance, the Flower, the Good literature, the Sunday School, the Missionary and many others keep the young people at work for young people like to work.

In conclusion, let me express my appreciation for the assistance rendered me by the President and members of the Board of Control, the Secretary of the Sunday School Union, the Bishops, ministers and lay workers, including the State, Conference and District Superintendents. Furthermore I have been delighted, for the most part with the quality of our League leaders all over the Connection. The men and women who have led on the work are a splendid exhibition of the results of the League training today. The hope of the Church is in these practical and efficient Allen Christian Endeavors whose daily prayer is also ours—

“O Lord and Master of us all,
What'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.”

Yours in the Service of Christ and the Young People.

Recommendations.

1. We recommend that the law on page 390, Book of Discipline, Article 6, be so amended as to read: “To maintain the work of the Allen Christian Endeavor League, each Church shall be required to report ONE DOLLAR at the Annual Conference under the caption: “How much for the Allen Christian Endeavor League?” One-half of which shall go to the Superannuated Preachers' Fund.

2. We recommend that one night or one afternoon be given to the young people in the Annual Conference to be known as the Young People's Anniversary, under the auspices of the Sunday Schools and Allen C. E. Leagues and that a suitable program be arranged for the occasion.

3. We recommend that the General Church observe the week before Easter as Self-Denial Week, evangelistic services being held every night and a Self-Denial Offering be taken for the underpaid ministers.

FINANCIAL STATEMENT.

Receipts.

1916-1917	\$ 2539 .31
1917-1918	3977 .96
1918-1919	5017 .21
1919-1920	5577 .20
Total Receipts	\$ 17111 .68

Disbursements.

1916-1917	\$ 2802 .09
1917-1918	2881 .13
1918-1919	4600 .45
1919-1920	5773 .15
Total Disbursements	\$ 16056 .82
Total Receipts	17111 .68
Total Disbursements	16056 .82

Balance	\$ 1054 .76
Donated to Superannuated P. F.	1000 .00
Balance on hand	\$ 54 .76
Literature on hand and Fixtures	1250 .00
Respectfully submitted,	

JULIAN C. CALDWELL, *Secretary.*

The Annual Dollar by Districts.

First District	\$ 383 .50
Second District	400 .75
Third District	80 .00
Fourth District	359 .50
Fifth District	739 .05
Sixth District	450 .00
Seventh District	45 .00
Eighth District	310 .00
Ninth District	95 .00
Tenth District	37 .00
Eleventh District	1547 .52

Twelfth District	\$	{ 27.80
Fifteenth District		68.00
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Total	\$	5343.12

FRATERNAL MESSAGE TO THE GENERAL CONFERENCE OF THE
AFRICAN METHODIST EPISCOPAL CHURCH AT ST. LOUIS,
MO. MAY 1920. FROM THE M. E. CHURCH.

Dear Fathers and Brethren: Words cannot express the high sense of honour I feel at this time. To be dispatched by the Methodist Episcopal church with the privilege of expressing its abounding interest and heartiest fraternities to the African Methodist Episcopal Church in General Conference assembled is an honor of great significance.

May I address you in the name and spirit of this great world church. The Methodist Episcopal Church has been true to John Wesley who declared "The World is my Parish", and to the gospel commission which directed the "Go ye into all the World". Bishop Qualle says "It has worked in all the continents of the world. It has spoken a world speech and has in that vernacular interpreted Christ Jesus to a great multitude. "It is this great world church which bids me bring its fraternal greetings. I would speak to you in the polyglot tongues of its foreign constituency but their tongues would lend to my confusion and defeat the purposes for which we are assembled. I would speak to you the fraternity of American Methodism washed in the blood of our precious Christ; cleansed from its sinful tempers and morbid animosities; zealous for Christ's kingdom among men; responding to the vehement fires of brotherly love; and heroically contending for the idealism of the Man of Nazareth;—the safest and sanest moral philosophy,—the surest guarantee of the world's prosperity and peace,—I speak of the most fundamental and truest ultimatum of all Christian ethics—the fatherhood of God and the brotherhood of man but America is but one of the world's great moral and spiritual opportunities. The Methodism which sends me to you "has gone world-wide" and speaks to you from all continents and all humanities. I would speak to you as a colored man. It would be a distinguished honour to represent the more than three hundred thousand colored people who are members of the Methodist Episcopal Church. You will receive messages from groups which may not boast of as large a membership as may be found in the colored membership of the Methodist Episcopal Church. You will no doubt recall that the Bishop's address of 1916 called attention to the fact that "The Colored members sustain precisely the same relation to the Church that the white members do. Both the laymen and the preachers share in all the rights and privileges, including immunities and emoluments, guaranteed any other members and we desire and expect them to continue in the Church." These colored members rejoice with you in

your praiseworthy achievements, share with your effort to lift the burden of ignorance, poverty and superstition—the race's heritage of the past, are as fully conscious of the growth of racial consciousness; and, as keenly sensible to the grave responsibility to properly direct the present moral ethics of the race. They respond with you in gratitude for the many generous philanthropies of the past; appreciate the moral heroism of those educators and missionaries whose labors have enriched our lives; join with you in the hope of achievement; in the demonstration of merit and worth; the attainment of marked scholarship and an unfaulting devotion to the altruistic ideals of Jesus Christ. I would speak to you in the name of the colored members of my church for I firmly believe no man can interpret the mind of the colored man as another colored man can do. Your interests are so kindred to mine; your embarrassments and difficulties are identical; your longings and ambitions are inspired by the same unfortunate race hate; your social, political and economical privileges, hindrances and problems are such as engage the attention of the colored man everywhere but the colored members of my church represent but a tenth of its members. It is not mine to bring you the greetings of a factional partner even a factional part of the Methodist Church. Our church regards you, its eldest daughter in Negro Methodism, with such consummate affection that it bids me speak for its entire ministry and membership of more than four millions its fraternal greetings.

The custom of extending fraternal greetings between the Methodisms of the world is a happy one. Our General Conference at Des Moines will receive the representatives of the different denominations with glad heart. Of all who come none are heard with more intense interest than the representative of the great African Methodist Episcopal Church. It was my distinguished honor and pleasure to sit upon the platform with and listen to the masterly address of your representative at the last Session of our General Conference which met at Saratoga Springs in 1916. The Rev. J. C. Anderson D. D., then pastor of Quinn Chapel, Chicago Ill. was at that time your most efficient Fraternal Delegate. He was greeted with a fine and an enthusiastic audience and created a most favorable impression for both your Church and the Race. I trust that I shall have the pleasure and honor of being present when your Fraternal Messenger shall arrive at Des Moines, Ia. Indeed I must be present that I may extend to him the courtesy which you have so lavishly bestowed upon me.

Four years ago Bishop-elect Alexander Priestly Camphor D.D. bore the fraternal greetings of our Church to you. Bishop Camphor was elected Missionary Bishop for Africa and was admirably fitted for the work. He had previously spent some considerable time on the field in Africa. He was acquainted with its problems and shared in the hope of realizing for the Republic of Liberia a more vital interest and contact with the home base. He entered upon his work at once; and, with characteristic enthusiasm prepared a program for Liberian Missions which was statesmanlike and prophetic.

He was not permitted to see those plans take shape. He scarcely had chance to state them to the Foreign Missionary Board at New York. Just as the Centenary program which included the needs of Liberia began to be stated before the Church this great man of God had passed to his heavenly reward amid the tears of a sorrowing Church, his Race and a Nation. In his death the Methodist Church lost one of its noblest men; and the Race lost a worthy leader. Shall we not extend to his widow our sympathy and devote our energies to the accomplishment of his unfinished task. I am reliably informed that Mrs. Camphor will soon return to Liberia where she will engage in educational work under the Foreign Missionary Board. We shall follow her with our earnest prayers. Her work shall command our keenest interest and may the Lord of the Harvest send forth reapers for the work of His kingdom.

Your General Conference.

Your General Conference easily ranks as one of the most representative organizations of which the American Negro can boast. We recognize in your midst some of the most eminent and successful pastors of the race. Pastors whose pulpits are of commanding influence in America's greatest cities. Pastors whose leadership in all moral reforms are invaluable; whose attitude is never called in question by the righteous forces; who contribute to the community's good the moral strength of the race; who present the concrete example of the race's better element co-operating with the righteous agencies as their best answer to those who seek to malign us. Time will not permit me to dwell upon the personnel of your General Conference. What should I say were I to speak of your great educators, your editors, your eminent General Officers and Board of Bishops? The future of your Church is safe in the keeping of a Board of Bishops whose scholarship, whose executive and administrative ability will compare favorably with that of any Church. Altho their problems are often unique they are handled with a skill which is at once a compliment to the Bishops and to the race.

Four Historic Years.

Four years ago you met in Philadelphia in your centennial celebration. Here you will report the first four years of your second century. Great and marvelous things have happened in these four years. Nations which martial their military strength upon the field of battle; or, shuttle them in front line trenches; nations which commandeered its scientists and required them to produce the most deadly and destructive mines, bombs, shells and gases have begun the demobilizations of their armies. They are impatient at all or any delay. They would restore the peace of the world. They have dispatched their diplomats to the world's peace table. Will diplomacy accomplish the amicable adjustment of national difficulties?

During these four years our country has engaged in the world's war and won its meed of praise. At the moment the Central Powers were exultant

over their victory on the eastern front; at the time Russia had weakened the United States came to the relief of the allied armies. Germany prepared for, a great offensive by releasing some of her finest eastern troops to strengthen on her lines on the west. The United States, tho unprepared for war, in one brief year organized and developed a military and naval strength which at once challenged the admiration and the wonder of the world. While Germany was executing her plans for a great spring offensive, America responded to the call of the Allies. Germany believed that we could not and would not dare if we could to move our armies thru the perils of the submarine zone. The ocean was filled with submarines and mines. Submarines had visited America. They had defied our ability to locate them. Will the world soon forget that the American army came to the aid of the Allies thru the most fearful perils? It was a feat of unchallenged heroism to move more than a million troops and land them safely upon European soil.

A new story was told in the European war when the Yankee in khaki thru his unleashed strength, his undaunted prowess and superb military genius on the side of world democracy. Negroes were in the array in the army in the navy, in the aviation corp, and in fact in every department of military opportunity and emergency. Those remained at home engaged in Red Cross work, bought and sold liberty bonds, war savings stamps, and in every way aided the cause of humanity and democracy. Negro soldiers furnished Labor Battalions, were used as Shock Troops, and easily ranked among the best of the fighting units. The story of the Negro soldier on the battle line is thrilling. Sent to the front line trenches he was impatient to go over the top. No Man's Land was invaded under gas attacks and fearful barrages. Here he cut the barbed wire fences and met the enemy in deadly combat. Met the proudest Prussian heroes whose valor and skill had held the armies of the proudest Nations of the world at bay for 3 years; met the well trained and seasoned military genius of the Central powers where sentiments of racial superiority are invalidated and only moral daring and physical strength can accomplish the feat. The American Negro met the enemy and conquered. Under his terrible assaults the Hindenburg line yielded to the American Negro soldier. He broke the line and carried old glory on to victory. Our boys came back to us wearing the unmistakable evidence of the character of the service rendered this Nation and the world. France does not give decorations for bravery where it is undeserved. The Military powers of America would not have gratuitously awarded Negroes for bravery. When the historian shall make a faithful record of the Negroes' contribution to the world's peace it will tell the story of military heroism, of moral courage and of noble daring.

Four Years At Home.

The European war caused a scarcity of labor in Northern industries. Emigration had practically ceased while the war orders required an increase of labor. It was soon realized that the Southern Negro could furnish the

unskilled labor that was needed. An offer of good wages and good living conditions were made the Negro. He was not slow to accept the offer to improve this condition. The South was soon alarmed to see the Negro leaving the plantations in such large numbers. Nearly every train going North was taxed to its capacity. Negroes came into the crowded East; came to the thriving west; came to the generous North. It was a new day for the Negro. It was the day of larger vision. In this day his world grew larger; his horizon was broadened and extended. It was the day of industrial opportunity of an oppressed people; it was the day of released energies of a large group of our American life; it was the day of new hope to a discouraged race.

The Negro Loves the South and will never leave it. Perhaps no other people would remain in the South under similar circumstances. One may well wonder why Negroes remain in that section of our country. There is no written law which requires them so to do. The answer is that the Negro loves the South in spite of racial discriminations, prejudices, cruelties and barbarities committed against members of his race. For a half century he has witnessed the outrages against his women; the dishonest settlements for his crops and labor; the cruel injustices of the civil and criminal courts, the humiliating discriminations upon public carriers and in public places, the ruthless disfranchisement of Negroes; and the fearful orgies of the beastial mobs. In vain he pleads for justice; in vain he prays for fair play; and in vain he begs for humane consideration. Is it any wonder many Negroes left the South and many are still leaving? The wonder is that they have remained so long when a night's ride on the train would better their conditions.

The Negro Happy in his New Environment.

Fully a million Negroes came to the North, East, and West. They were given employment at union wages. Many of them made more in one week than they had made in a month formerly. While they had much to learn about the highly organized industries, the salaries paid and the desire to better his conditions made the Negro an apt student. In a far briefer time than any one expected the Negro was recognized as proficient in his task. Industrial captains were quick to discover the advantages of Negro labor. He is American with American hopes, thoughts and purposes; he speaks the English language; he is a Christian in his aims; and responds to kind treatment and ample reward. In fact Northern industry is pleased with the Negro as a workman. The race relations in the factories, etc., have adjusted themselves with almost no friction. It is in the matter of housing that there has come the greatest race friction. The coming of a million people would naturally create some misunderstandings and possible clashes. The wonder is that there have been so few of them. There have been a few race riots. In each instance the Negro was not the aggressor. If he was manly enough to strike back when attacked no one can blame him. The cause of the riots has not reflected upon the race. They complain that the Negro is buying

property in the best residential sections. That's what the best people in every community do. A good father will seek to locate his family near the best school and in the cleanest and most sanitary neighborhood. The Negro must be saving his money in order to buy the best property which is always the highest on the market. The Negro is happy in his new environment. The South pleads in vain for his return. Negroes do not sing even for amusement "I wish I was in Dixie." The Negro from the South still loves the South but he will not return until the South shall give to the Negro equal justice before the courts, equal school facilities, and equal protection of property and life, and when the virtue of a colored girl is guaranteed with the same chivalry as that of a white girl; then, and not until then will the Negro in the North consent to return to the South.

Unification.

May I congratulate you in advance upon the union of your great Church, the Colored Methodist Episcopal Church, and the African Methodist Episcopal Zion Church. It is a pleasure to hear those who espouse the cause of union, and to witness the way in which you have greeted every suggestion of union. That you devised a plan of union so manifestly fair that each Church can enthusiastically approve it is a compliment to your Commission and the Race. The Colored Methodist Episcopal Church which I believe is the smaller of the amalgamating Churches, has thru its General Conference given the Plan an almost unanimous approval. The African Methodist Episcopal Zion Church will, I am reliably informed, approve the plan at its May Session of its General Conference at Knoxville, Tenn. And if one judge by the enthusiasm with which you greet the suggestion of Union this great General Conference of the African Methodist Episcopal Church will ratify the Plan with a large vote. May I congratulate you in advance. There are decided advantages which will accrue to the Race and the cause of Christ by the Union of these three great Negro Methodisms. They have so much in common that the things which differentiate them are worthy to produce the breach. The missionary and educational opportunities possible to the United Methodist Church will be truly inspiring and thrilling. Its superior advantages for social and racial adjustments will be of invaluable and strategic importance.

We Have Been Trying to Unite.

For some time we have been trying to secure the Union of the Methodist Episcopal Church and the Methodist Episcopal Church, South. When we were at Saratoga Springs four years ago it seemed that the Union had been accomplished in the spiritual elements thereof. That it only required the matter of fact adjustments of machinery. We were enthusiastic about it. At the time Bishop Cranston of the Methodist Church and Bishop Hendricks of the Church South stood with clasped hands before the General Conference and evidenced the fraternity of the two great Churches our enthusi-

asm swept on toward apparent victory. The General Conference was upon its feet in the moment. It was a moment of tragic significance. Strong men wept in ecstasy. They saw their prayers in process of an answer. Handkerchiefs were waved in chatauqua salute. It was a great moment. Cameras flashed and caught the scene. Newspaper reporters painted word pictures for the press of the Nations. They used the story of slavery and division as the ugly background on which they painted the graphic description of the millennium of union and concord. With rapid dispatch there was appointed a great and wise Commission composed of 5 Bishops, 10 Ministers, and 10 Laymen to meet with a like Commission of the Church South and work out the details of Union. Instead of adjourning sine die as is the custom, the General Conference took recess subject to the call of the Board of Bishops that it might be assembled to ratify the terms of Union agreed upon by the Commissions of the two Churches. It was thought we could perfect the work in two years. The Commissions have met at Baltimore, Md., Traverse City, Mich., Savannah, Ga., Cleveland, O., St. Louis, Mo. and Louisville, Ky.

The Plan of Union Submitted.

After four years' deliberation a Plan of Union without recommendation of the Commission is reported as "The best we can do under our instructions." They publish a Plan against which we are informed six of the Commissioners of the Church voted. Any and all elements in the Church were ready to promote Union thru compromises on questions of expediences. But questions of high personal rights may not be abrogated without vigorous protests. No man has a right to assume that any respectable constituency of the Church will support a Plan which proposes less for them than it does for others. I may not of course speak in advance of the action of the General Conferences at Des Moines. I can but state my own convictions.

I believe the Louisville Plan of Unification will fail. I believe it ought to fail. It indicates, if it evidences anything at all, that the two Churches are not ready for Union. When the best the Commissioners can do after four years of prayer and deliberation; after meetings held in the North and in the South; after long periods of recess; after the fullest conference with the leaders in all parts of each communion; when the Louisville Plan is the best that can be done "under our instructions" I am convinced the two Churches are not ready for Union. Where there is such fear of the larger Methodism; where the minority insists upon a protection which is undemocratic—one which they have never accorded unto others; and where embarrassing limitations are proposed for one-tenth of the membership of the Methodist Episcopal Church; and where the greatest Protestant Church in the world is asked to commit itself to racial discrimination; and this is proposed as the best we can do "under our instructions" I am convinced and I think any fair-minded person would be convinced that the two Churches are not ready for Union. I believe the Louisville Plan defeats the high ex-

pectations of the General Conference at Saratoga Springs and consequently should be defeated.

I am chagrined that I must in this presence acknowledge the apparent failure of the fond hopes we had of Union of the long severed Methodisms. I regret to acknowledge we shall have to try our hands again. Better that we try a thousand times than that we should adopt a plan that does not fill the measure of the gospel commission and the slogan of John Wesley.

If the Methodist Episcopal Church wants Union of Methodism, and Union of Methodism is greatly desired, why confine our efforts? United Methodism must be catholic and world-wide. A plan can be written, a plan must be written and may God give confusion and discord until a plan of Union is written which shall be so fair and so impartial that the Methodist of all continents, of all races, of all nationalities and all languages could, and that without the stultifying of any pure conscience, gladly subscribe to its conditions. The accomplishment of the unification of all our Methodism would be to the glory of God and our common Christ, the Lord who prayed that we might be one. I wonder if your great Church might not undertake to bring about this greater and all inclusive United Methodism. Perhaps it would be unwise for me to suggest it. It is a matter too delicate for me to have anything to do with. If the representatives of the proposed United Methodist Church should send a Commission, a Delegation or even a correspondence proposing such a union of all our Methodisms on a basis of absolute equity, who knows what the outcome of it might be. Indeed I would like to read the answer to such a proposition.

The Methodist Centenary.

The Methodist Church celebrated a century of Missionary effort last year. A great exposition was held in Columbus, O., June 20—July 13th. The exhibits were the best ever assembled. Each day's program was crowded with interest and missionary information. The attendance set a new record. On July 4th, there were more than a hundred thousand people present. The Pageant "The Wayfarer" has been admitted by critics as a great dramatic contribution. In this Pageant, in all the missionary literature due credit was unstintingly given John Stewart whose labors among the Indians inspired the organization of the Missionary Society of the Methodist Episcopal Church. John Stewart was a Negro converted at Marietta, O. The greatest Protestant Church of America gave a prodigious tribute to a Negro as the founder of its Missionary work in the world. A colored minister of my Conference played the part of John Stewart every afternoon and night in the Pageant of "The Wayfarer" during the celebration. The fact that a Negro was the founder of our Missionary work was taught in text books, published in all our Advocates, eloquently announced in all our pulpits, portrayed in lithographs and flashed upon the canvas of picture shows. A delegation went to the shrine of John Stewart

at Upper Sandusky where they were the guest of the community and the memorial John Stewart Methodist Church.

It Was More Than a Fine Display.

But the Centenary was more than a great jollification; more than a fine display of Missionary achievements and difficulties; more than even, the contribution of a monster pageantry of music, art and history. If it had done either one of these it would have justified its promoters. However the Centenary was to do more and did it. Those who planned the Centenary were spiritual seers and church diplomats. They prepared a survey of the world's spiritual and moral needs. Nothing of the kind had ever been attempted. They proposed to know in terms of men and money the world's moral obligations. They proposed to know what the Church would have to do to accomplish its task on each mission field during the next five years. They discovered that this was a task of great proportions and many difficulties. The missionaries could not realize they were to receive an adequate amount with which to do the work in their field. The Church had always doled a mere pittance to them and excused itself by saying, "This is all we can do." They were unprepared for the proposition of the Centenary Commission. They asked for all they dared. They measured their asking by the former giving of the Church. It totaled 40 millions for the Foreign field and 40 millions for the Home field. A program to raise 80 millions was announced to the world. It startled the Church. It staggered the faith of many. Some declared it was impossible; others said it was inopportune; while nearly everyone wondered if it could be done. It was thought because the Nation was at war the President of the United States would forbid it. An intensive campaign was inaugurated. Each Episcopal Area was organized for action. Each Bishop assembled the Pastors of his Episcopal Area and joined the representatives of the Centenary Commission in the statement of the Centenary program. At the expense of the Centenary all the District Superintendents of the Church met in convention at Columbus, O., and caught a vision of the task and its opportunity. Executive Secretaries were placed in charge of the campaign in the Episcopal Areas. The plan proposed the raising of the entire 80 million dollars before the opening of the Centenary Celebration at Columbus in June 1919. With the signing of the armistice there was added for war reconstruction the sum of 25 million making a grand total of 105 million dollars as the Centenary task. The response of the Church to this challenge must have made the angels rejoice. We accomplished it in schedule time, in fact the Church pledged for the missionary needs of the world, the magnificent sum of 113 million dollars. Nothing like it had ever been heard nor dreamed of in the history of the Church. Now the INTERCHURCH WORLD MOVEMENT proposes to have all the Churches accomplish a missionary task of more than 300 million dollars. May the Lord bless them and give them abundant success.

Shall I tell you what the Colored members did for the Centenary? I am sure you will be interested to know that the Colored Conferences accepted their full quotas. That these quotas totaled more than two million dollars. That the enthusiasm of the Race never ran higher for any interest begun than it did for the Centenary. Our District Superintendents and Pastors demonstrated their ability as real leaders. Our real Executive Secretaries commanded the enthusiastic support of their Areas. The Negro Conferences took the honors of the Church. The Lexington Conference in the Cincinnati, the Washington Conference in the Washington and the Delaware Conference in the Philadelphia were the first to reach their full quota in its respected Area, altho all the Conferences in these Areas are white. The Little Rock Conference received the honor in the St. Louis Area. The New Orleans Area, Bishop Wilbur P. Thirkield's Area, was our only entirely colored Area. The Rev. W. A. C. Hughes, D. D. was chosen as its Areal Secretary. No finer work was accomplished than Dr. Hughes accomplished under many difficulties in the New Orleans Area. This distinctively colored Area bears the honor of having raised the largest amount in cash for the first fiscal year and second only to the Helena Area in the drive for a million souls.

Do you ask will the Negro pay what he promises? Up to date the Negro has paid more than a half million dollars on the two million pledged. I was present at three Colored Conferences this spring where the aggregate reported by the treasurers was more than \$175,000. The New Orleans Area reports to date \$196,000. Do these amounts indicate that the Negro pays what he promises? In fact the record which we are asking for the Centenary is the finest achievement yet attained by any group of Negro churchmen. May I submit the following record of the Negro in the Methodist Church during the past 4 years: Increase of members 5 per cent; increase of Sunday School enrollment 4 per cent; increase in Pastor's Salary about 27 per cent; District Superintendent's Salary increase 21 per cent; Conference Claimant's increase 101 per cent.

The Methodist Episcopal Church.

We are justly proud of the history of the Methodist Episcopal Church. We have not always been proud of the conduct of each member nor of that of each local congregation. These are often influenced by opinions contrary to the spirit of the Methodist Church. The "Mother Church" as you are pleased to call it has always had some disobedient children—folks who did not accept the same attitude on moral or ethical matters as that of the Methodist Church. It is hardly fair to judge the entire communion by the opinions voiced or the attitude taken by the minority. The grand old Church may rest her case on a record of unflinching devotion to the right as God gave the ability to determine the right. Whether you think of the emancipation of the Slaves; the enfranchisement of the Negro; the moral, intellectual, economical or spiritual betterment of the Race; whether you recall the days of the Revolutionary, the Mexican, the Civil, the Spanish, or

those days of the great European war; whether it has been the fight against the Louisiana Lottery, corruption in politics or the demoralizing American Saloon upon these and all kindred questions the Methodist Episcopal Church has sounded no uncertain note. You cannot write the story of any cause for human betterment that has not received our heartiest and most enthusiastic support. We are abroad in the world at this wonderful day of opportunity. We are prepared to serve the world to the glory of God and the enriching of the lives of those to whom we come. We are in the strategic centers of the civilization of the great empires of China, Korea and India that the Orient may awaken to the newer and better day. We are in the mighty centers of France, of Italy, Switzerland and Germany; we are in Mexico, in Hayti, and South America that these shall feel the throb of sympathetic heart.

We are in the greatest continent of Africa with the light of civilization and we shall build a string of colleges across the Continent locating them at the most strategic points; we shall come to Africa with 1000 of the best young men and women of the Race in America. We shall defy its superstition. We shall attack her ignorance; and wrestle from her latent resources that with which we shall not only lift her people from poverty and starvation but when the exhausted mineral supplies of the civilization shall wane we will furnish the world's need. It is fitting that we conclude with these lines of the sainted Bishop Camphor who speaks to you and the Race.

Far across the mighty ocean
Is a land of palmy plains,
But that land is not enlightened;
It is one where darkness reigns.
There the heathen in his blindness,
Knoweth not the blessed word,
Nor of Jesus Christ, the Saviour
Precious Lord, our only Lord.

Africa,'tis named, that country,
Far away from this bright shore,
Far removed from light and knowledge,
Far remote from Christian lore.
There for many, many ages,
Lingering still in blackest night,
Africa, dark land of history,
Void of light, is void of light.

How can we remain contented,
In illuminated homes,
While our brother gropes in darkness,
And in heathenism roams?

Should not his complete salvation,
 Be our earnest prayerful plea,
 Till that long-neglected country,
 Shall be free, yes wholly free?

Africa, thou ebon country,
 How we long to see thee free.
 E'er shall we for thy redemption
 Work and pray, till thou shall be,
 Free from every degradation,
 That has cursed thy sunny land,
 This the constant supplication
 Of our band, our Christian band.

This Significant Session.

Your General Conference never convened under circumstances more pregnant with historic significance than now. Great and vital matters; grave and significant interests wait upon your deliberations. A great Race and a mighty Nation will be affected by your decisions here. The hour is crucial and exacting; the opportunity glorious; and the privilege magnificent. It calls for wise church statesmanship; it admonishes against the leadership of the rabble, the emotional, the irresponsible, and the inconsiderate. It is a time for sober thought; for wise counsel; for mental poise; a time for your way to a definite course of actions. You will plan for the advancement of the kingdom of Christ. This will be your primary effort. You are fortunate in your leadership at this time: Your Bishops bring you a survey of the world's needs and the Church's marvelous opportunity. You will be guided by their wise and sober conclusions. Your General officers are men of wide travel and extensive acquaintance. They bring to you valuable information. You will prayerfully ponder all you hear. While you struggle to solve the problem of the new Race adjustments—and nothing less than spiritual agony can do it—remember the folks at home and the Race everywhere waits for your program. In a larger way than perhaps you realize you are to write for the New Negro a program. The prophet is still the leader of this Race. Yours must be a program of righteousness, of service, high ideals, of brave and courageous manhood. It must be a program devoid of acrimony. It must not be an exclusive but an inclusive one. It must be a program of Americanism,—of human brotherhood. It must be written, not for Negroes alone but for all men everywhere. In the firm conviction that the God of the Nations will guide you I bid you bon voyage.

St. Louis, Mo., May, 6, 1920.

To the Presiding Bishop of the African Methodist Episcopal Church assembled in General Conference in St. Louis, Mo.

Dear Brethren, and Fellow servants of the Master:

We, the two undersigned pastors and preachers of the Methodist Episcopal Church, South, have been designated and officially appointed by the

Preachers' meeting of our communion, of the city of St. Louis, to represent them to you.

We bear to you our cordially Christian greetings and welcome; we congratulate you upon your history and achievement, and congratulate American Methodism upon your example of fidelity to "the faith once delivered to the saints," and upon your unflinching allegiance to the Bible as the revealed word of God, and to a vital and vitalizing Christian experience.

We tender to you, in the name of our common Lord and Master our good will and brotherly love, and assure you of our prayer for the continual blessing of Almighty God upon your future.

Respectfully and fraternally submitted,

ROY P. BASLER.

Presiding Elder of the De Soto District.

CLARENCE BURTON.

Pastor of Wagoner Place Church, St. Louis.

FRATERNAL GREETINGS FROM THE AFRICAN METHODIST EPISCOPAL CHURCH.

BY REV. R. H. SINGLETON, D. D.

Bishops, General Officers and Members of the General Conference of the African Methodist Episcopal Zion Church,
Ladies and Gentlemen:

I esteem it as one of the highest privileges of my ministerial life to have been selected by the Bishops' Council of my church to convey its message of fraternity and good will to your honorable body.

I follow in the wake of a line of illustrious pre-decessors who were chosen to bring you greetings in former years. And as I sat and listened to the scholarly eloquence of Dr. J. W. Brown, your fraternal messenger to our Centennial General Conference in Philadelphia, I was more than ever impressed with the oneness and strength of Methodism; and especially of African Methodism as represented by Zion and Bethel.

These two groups of organized Negro Methodism, springing from the same parent stock, have come down thru the years, side by side, gathering strength and influence until today they stand as the Emblems of Negro self-help and achievement and the Vanguard of progress of the Negro Race the world over.

We bring you greetings today because of that for which you stand. Yours and mine are the heritage of a noble past. In your honored founder, Bishop James Varick, you have the life and example of a man who lived and

wrought, with his compeers, in times which tried men's souls. Yet he never faltered nor quailed.

You have had great men since his day; sun crowned giants of intellectual and spiritual strength; and as I follow the line of his illustrious successors from Bishop Christopher Rush to Bishop G. C. Clement, I bow with sincere reverence and regard, and yet not one of those splendid men, although many of them, reflecting the light of the twentieth century civilization, would I exalt above the head of that grand man who is the founder of your great church and from whom no human hands can pluck the laurel or lips deny the need of praise.

We congratulate you upon your marvelous history and the noble galaxy of excellent men and women who adorn its pages.

We would that we had the time today to speak of the inspiration given to the Negro race, regardless of denominational proclivities, by such of your brilliant sons as Drs. Wm. Howard Day, B. T. Wheeler, Wm. H. Goler, J. C. Price, Hon. John C. Dancy, and even the immortal Frederick Douglass, who once worshipped at your altars; but the time will not permit me to dwell on their greatness and that of others like them. Let it suffice us to say that your past has been well wrought, and you have come up through the years undaunted and unafraid.

All that is high and holy in Methodism belongs to us. We are heirs of a common heritage. One hundred and thirty-three years ago, we began housekeeping for ourselves, and although difficult has been the path over which we have come, we are still pressing on the upward way. Beginning in the far off day in the city of Philadelphia, when it was criminal for a Negro to act independently of a white man, Richard Allen dared to establish an organization of Negroes, for Negroes and by Negroes, with the outflung banner of the Cross and underneath the banner of universal brotherhood, with the motto: "God our Father, Christ our Redeemer and man our Brother."

When we consider the condition of our people in this country at that time, the action of Allen and of Varick may be classed with that of Martin Luther of the Reformation, or that of John Wesley, the father of universal Methodism. We bring you greetings to-day from a religious denomination that, like you, is not ashamed, but rather proud of its origin and of the work that God has permitted it to perform in the civilization and Christianization of the world.

From her cradle in Philadelphia in 1787, with sixteen persons constituting the first great protest against the color caste in religion, African Methodism comes to greet you with a membership of 827,000.

Departments.

Our Missionary Department is the eldest branch of its organized activities, carrying out the marching orders of our King when He said: "Go ye into all the world and preach the gospel to every creature."

In 1819, three years after its organization as a denomination, the A. M. E. Church sent Rev. Daniel Coker as a Missionary to West Africa. The Department was organized in 1844 and today we have missionaries in South and West Africa, South America and the islands of the sea and it is the purpose of this department to have the Gospel of Jesus Christ preached by black men to black men wherever man is found. The women of the Church are enrolled under this Department.

There are 227 ministers, missionaries and natives, working through this Department and 28,700 members in our foreign fields. Three Bishops: W. W. Beckett, I. N. Ross and C. S. Smith superintend our work in South and West Africa in Canada and the islands.

Our Publication Department, the next in order, was established in 1848. Since that time this Department has vindicated the foresightedness of its originators by fighting the battles of the Race at a time when there were few who dared espouse the cause of the slave. Today the products of Negro brain and skill go forth from this department in the form of books and periodicals to enlighten and inspire the sons of Ham in all parts of the world. And wherever the *Christian Recorder*, the *Southern Christian Recorder*, *Voice of Missions* and our other publications go, the work of human uplift goes on.

The Dollar Money system of the A. M. E. Church has been the foundation of the financial success of the A. M. E. Church.

The Financial Department was established in 1872 and through this Department all of the important financial transactions of the Church are conducted.

The Department of Education was established in 1876. No Department of the Church has been of greater benefit to the church and race than has this Department. All of our Church schools, with the exception of Wilberforce University, have been organized since the establishment of this Department. The schools of the various religious denominations are great blessings to the Negro, as in a number of places, they constitute the only means of higher Education for the Race.

We believe in the fullest development of the whole man and in our schools we teach the head to think, the heart to love and the hand to work. Our pulpits are calling for a prepared ministry and the Church is doing all that she can to supply the call. The standard of the pulpit has been raised and our people are receiving the Lord's message as never before.

Our Sunday School Department was established in 1882 by Rev., now Bishop C. S. Smith. It is doing a noble work in training the children of the church in the tenets of the A. M. E. Church. The pupils of our Sunday School now number 415,000 with 8,469 teachers and officers.

Our Church Extension Department was established in 1892. It is admirably performing the duty for which it has been organized.

Our Young People's Department, the Allen Christian Endeavor League was established in 1896. It trains the young people of the church in methods of Church work.

Churches, like nations and countries, are known by the character of the men produced by them; and so will the organizations, Zion and Bethel stand out conspicuously not by what we say of ourselves, but by the force of character, by the individuality and high moral standing of the men who preach the gospel of Jesus Christ.

Church politics and creeds may change as the race changes and the years come and go, and the ministry must be prepared to meet these changes, but in no wise should it compromise the true principles of Christianity, or cater to that which is unbecoming the dignity of the high office of the Ministry.

New conditions bring new duties and the African Methodist Episcopal Church authorizes me to say to you that she is awake to the demands of the time. We recognize that truth and purity are the cornerstones upon which must be built an influential organization and along this line we are endeavoring to advance the cause of God and humanity.

The heroism demonstrated one hundred and thirty-three years ago by the setting up of our own denominational kingdom in the city of "Brotherly Love" has not lessened in any degree, and the war against ignorance, superstition and sin continues with unabated zeal.

The career of the church forms an important part of the history of the nation and her achievements are but the achievements of Christianity.

Politically, our church is independent, leaving the membership free to act as reason and common sense may dictate in questions of politics. We do not mean, however, that ministers should be inactive and silent upon the great questions which concern the nation, and more especially the Negro. We believe it incumbent upon the gospel minister to stand for all that is pure in government and for the best method of maintaining that government. He should not be a partisan, but a patriot and vindicate with all his might the politics which promise the best results to the government and the people he represents. We point with pride to the distinguished leadership of such men as Bishops J. S. Caldwell, L. W. Kyle, W. L. Lee and G. C. Clemert of Zion and C. S. Smith, Joshua H. Jones, John Hurst and Jos. S. Flipper of Bethel.

We believe that through wise and cautious, yet courageous leaders in the ministry and such able and distinguished champions of human liberty as the Honorable John C. Dancy and Prof. John R. Hawkins, the future of the race is bright and hopeful.

But we must pause here to regret the losses sustained by both your church and ours during the past quadrennium by the death of four of our chief pastors, Bishops Alexander Walters, J. W. Hood and C. I. Harris of your church and Bishop Cornelius T. Shaffer of ours. In these distinguished prelates we have sustained a great loss to the church and race.

We mourn with you for them because of what they were to us, to the church and to humanity; and now they belong to history and to the ages.

And thus through years, African Methodism, Zion and Bethel, have come up side by side to the present day. Shall we always remain divided? God forbid. There are conditions confronting the Church of God and the Negro race which can only be successfully met by a united front. The great world war, with its far reaching effect, has left in its wake problems for solution which will tax the highest powers of the human intellect. Order, harmony and contentment must take the place of the political, social and industrial unrest, which is spreading its paralyzing power over this war-ridden, sin-smitten, unhappy earth of ours like a horrible night mare, before peace and prosperity can again come to our world. What power can bring this about? No human wisdom can foresee the end of these conditions. The League of Nations was expected to bring about the glorious day when "Nation shall not lift up sword against Nation, neither shall they learn war anymore;" but the council of Versailles entered upon its work without consultation with or reliance upon that Higher Power which giveth liberally and upbraideth not, and therefore it was denied that wisdom which cometh from above and all of its work has gone for naught.

And unless the Church of God and the Christian forces of the world take immediate and strong action for a reign of righteousness, the fruits of the greatest war in human history will be lost and the incalculable sacrifices of blood and treasures will have been made in vain.

We rejoice, however, that the Christian forces of the nation are becoming aroused over the threatened outlook and are nerving themselves to battle against the trinity of evil: Anarchy, Socialism and Bolshevism in this and other lands. The leaders of the Inter-Church World Movement are alive to the danger and duties that confront the church of the Living God and have succeeded in enlisting the energy and co-operation of the Protestant world.

There is another movement originating in the South known as the "Atlanta Plan," where white and colored Christians, ministers and laymen. meet weekly and oftener if necessary, to devise methods of bringing about harmonious relations between the races. It is known as the Committee on Church Co-operation, and only ministers and persons who are members of the Christian Church can become members. The white and colored members meet together monthly, oftener if necessary, for consultation. The result of the plan has been wonderful. This plan can be used with beneficial effect, in any part of the world where two or more divergent races live together in any appreciable number.

Thus we see that the Church is awake to the enormity of the task confronting her. The question is now what should be our duty in the premises? Shall we now take a backward step? We, who for more than a hundred years have been in the forefront of religious leadership? I hear you answer NO. I am authorized by my Church to say to you, that Bethel will take no backward step while there is a duty to perform. She will only cease to advance when there are no more wrongs to righten, no more evils to con-

quer, no more souls to save. Till then she will march on under the conquering banner of Immanuel.

Varick and Allen and the long line of their worthy successors, whose spirits dwell in the spirit land, smile their approval at the advance made by Zion and Bethel. Our General Conferences, which are now in session, have acted upon the resolutions passed by the Tri-Council in Louisville, Ky., in February 1918. The C. M. E. Church in its General Conference in Chicago in 1918 passed favorable upon the recommendation. When this great body of United Negro Methodism shall join other Methodist and religious organizations and bodies, with the banner of Jesus Christ waving to the music of Love, Peace and Goodwill, then shall the black flag of wickedness give way before the uplifted banner of the cross until the kingdoms of this world shall become the kingdom of our God and His Christ. That day is rapidly approaching, as thrones and kingdoms are even now before the onward march of Him whose right it is to reign. Let us as His servants herald His coming by performing faithfully and well the task assigned us in this auspicious hour; for truly we can say with the poet: "We are living, we are dwelling in a grand and awful time; in an age on ages telling, To be living is sublime."

And now, my friends, permit me to thank you for the courtesy of listening to me. The salutations of my Church have been delivered to you. Before another assembly such as this shall gather in quadrennial session, some who are here today may be numbered with the spirits of the departed. Let us see to it that we work while the day lasts, so that when the night darkens it can be said of us: "The checkered scene, The feverish dream of their earthly life is over, and the weary are at rest." God bless this session of the General Conference. Hush! I hear the tramp, tramp, tramp of United Methodism: Look! The mountains and the valleys and plains are full of them. They are charging the breastworks of sin. Listen! I hear the shout of victory from millions of throats. The adamantine gates of human oppression have been broken down; the brazen gates of peonage, disfranchisement, Jim-Crow cars and lynching have been lifted from their hinges, rusted with the ignorance and prejudice of ages, and hurled into the dark waters of Oblivion.

And the hills and vales, clouds and stars, systems and universes reverberate the paeon of praise. "Allelulia, for the Lord God Omnipotent reigneth."

RESOLUTIONS.

To the Bishops, General Officers, College Presidents and Delegates:

In view of the fact that the Committee on the State of the Country, presented to the General Conference, such a broad and comprehensive document setting forth the position of the A. M. E. Church on the Race's position in the United States of America; and

Whereas, The Report is such a vital document in this crucial period; therefore be it

Resolved, That a copy be given to Congressman L. C. Dyer of the 12th Congressional District of Missouri, the same to be read in the records of Congress, be it further

Resolved, That a copy be sent to the chief Executive of the nation, President Woodrow Wilson.

Signed,

H. P. Anderson.

Resolution.

This is a day of organization. Men and women are thinking and reasoning.

Whereas, There has been outlined the plan and scope of an organization, the first in the African M. E. Church to be known as the Men's Missionary League of the A. M. E. Church; and

Whereas, The object of which shall be to support Home and Foreign Missions; to encourage and assist young laymen and women to equip themselves for missionary work at home and in foreign fields, especially as physicians, nurses, artisans and social workers; and

Whereas, We have more than 250,000 male members in the A. M. E. Church, and we desire to put them in Missionary Leagues, therefore be it the sense of this the 26th General Conference that we endorse and adopt the Movement as one of the Auxiliaries of the A. M. E. Church.

W. H. Nixon,

G. A. Gregg,

C. M. Tanner.

Resolution.

That the Bishops' Council be asked by this General Conference to select a committee, one member of which shall be a musician, to make a careful study of the Hymnal of the A. M. E. Church, its hymns, music, arrangements, etc., and make such recommendations as are best suited to the needs of the A. M. E. Church and that the said committee thus appointed be given until the sitting of the next General Conference to complete its labors.

Chas. E. Stewart.

Resolution.

Be it Resolved, That a Committee on Ministerial Efficiency be added to the list of Annual Conference Committees whose duty it will be to report on the efficiency of the ministry.

John Harmon.

Resolution.

Resolved, That we have heard with pleasure and profit Gen. Julian S. Carr, of North Carolina, and we welcome him in our midst. Since it is such open and fair-minded Christian men. as he that notwithstanding the dark

clouds that sometimes hang upon the horizon are the bright stars which herald the dawn of a rising day when the sun of righteousness shall arise with healing in His wings and all men shall be brothers in Jesus Christ.
Solomon Porter Hood.

Resolution.

That C. H. Johnson continue as the Secretary of the Laymen's Forward Movement, and that the office be carried in the official literature of the Church.

M. F. Sydes.

Resolution.

St. Louis. Mo., May 18, 1920.

To the Bishops and General Conference:

Whereas, The Republic of Mexico is a foreign country, therefore be it *Resolved*, That it be given attention and assistance by the general missionary Department.

S. J. Johnson,
S. D. Butler.

Resolution.

To the Bishop and Conference:

Whereas, We have in the rank and file of our Ministry one who in the face of much opposition, has demonstrated his ability and worth to both Church and state, and

Whereas, The character to whom we refer is the Rev. Mr. W. H. Braxton, B. S., D. D., of Clarksdale, Mississippi, who single handed and alone, went before the Legislature of the State of Mississippi, composed of three hundred democrat lawyers, and

Whereas, The said Rev. W. H. Braxton, plead with the said Legislature until he convinced them of the necessity of appropriating twenty-five thousand dollars for Negro rural work and making him custodian of the same and,

Whereas, The said appropriation was made and duly signed by His Excellency Lee M. Russell, Governor of the State of Mississippi, be it

Resolved, That this General Conference, now assembled appreciate the work that the Rev. W. H. Braxton has done for our race, and

Resolved, further, That we pray and hope for his continued success in the work that he has begun for the better development of his people in Mississippi.

Yours for race uplift,

F. R. C. Durden,
W. P. Q. Byrd,
S. P. Washington,
G. W. Beamon,
S. S. Stephens,
S. W. White.

Resolution.

Whereas, The General Conference of the African Methodist Episcopal Church in session at St. Louis, Mo., May 1880, authorized the appointment of delegates to the First Ecumenical Methodist Conference, London, England, Sept., 1881, and has been represented in each subsequent conference; and

Whereas, The Fifth Ecumenical Methodist Conference is to convene in London, England, September, 1921,

Resolved, That the Bishops be and are hereby empowered to appoint the number of delegates to said Conference as may be allotted to the A. M. E. Church.

Resolved, That the Bishops shall designate a Sunday in 1921, at which time a special collection shall be taken in all the churches for the purpose of aiding in defraying the traveling expenses of the delegates appointed.

Resolved, That the Financial Department shall contribute a sum not to exceed \$300.00 a year for the years 1920 and 1921 to meet the necessary expenses of the General Commission.

Signed:

Resolution.

Whereas, It is of vast importance that we be in close relationship with the great Laymen's Movement in these times of reconstruction, therefore be it

Resolved, That Prof. C. H. Johnson be continued as Secretary of the Laymen's Missionary Forward Movement of the A. M. E. Church, and that the office be recorded on the official roll of representative functionaries of the A. M. E. Church.

R. H. Bumry.

Resolution.

Resolved, That this General Conference tender a vote of thanks to the Associated Press for the excellent reports sent out over its wires, and to the local press for the splendid reports of the General Conference proceedings

R. A. Grant.

Resolution.

St. Louis, Mo., May 18th 1920.

To the Bishops, General Officers, Presidents, Deans and Delegates of the 26th Session of the General Conference of the A. M. E. Church:

Whereas, The supreme need of evangelizing our Church and increasing our membership are prime necessities, therefore be it

Resolved, That this session of the General Conference establish an Evangelistic Bureau and elect at its head a competent evangelist to conduct the same, therefore be it

Resolved, That the rules be suspended and this matter be acted upon at once and become law.

Respectfully submitted,
J. B. Butler,
Jas. M. Wheeler.

Resolution.

Whereas, There has been launched a school since the rise of the 25th Session of the General Conference, held in the city of Philadelphia, known as Flipper—Key—Davis University located at Tullahassee, Oklahoma, maintained by the Oklahoma, N. E. Oklahoma and Central Oklahoma Conferences, and

Whereas, The said Conferences have secured an appropriate site of forty (40) acres of land with buildings and conveniences for school purposes and have paid for the same, and

Whereas, The Conferences maintaining the said school and the Trustees who have the management thereof desire such action, be it

Resolved, That the 26th General Conference accept the school as one of the Connectional Schools of the African Methodist Episcopal Church and that the same be placed under the direction of the Secretary and Board of Education among the other schools of the Church and that the same become one of the beneficiaries of the Educational Department of the Church.

Wm. D. Johnson.

Resolution.

Whereas, The Hon. L. C. Dyer, member of Congress, representing the 2th Congressional District of Missouri, has by the presenting of the bill in Congress, brought before this Act that would meet and do away with Mob Violence one of the dangers that threaten the stability and perpetuity of our nation, therefore be it

Resolved, first, That this General Conference extend to him its thanks for his manly stand upon the question of human rights, and justice for putting his ability and influence upon the side of equity and law, and his effort to rid this great nation of one of the foulest blots that has stained its honor.

Second, That we recognize in that true Americanism which knows no man by his race or color, but only his true soul worth. We feel by his acts that he has shown his loyalty in upholding Constitutional government and fidelity to those true ideals of democracy which were viewed in the Declaration of Independence, that all men were created free and equal by the Creator with inalienable rights among which are life, liberty and the pursuits of happiness.

Third, That we believe that it is only the enactment into law of these great principles through the passage of such acts that the conscience of this

Nation can be so awakened as to stamp out injustice and to give to every man those rights and privileges which the sons of this Nation have died to defend.

Fourth, That we pledge to Congressman Dyer the faithful assistance of the seven hundred (700,000) thousand Negroes of the A. M. E. Church.

Solomon Porter Hood.

Resolution.

To the Chairman, Bishops and General Officers and Delegates:

Be it *Resolved*, That this Conference ask the Hon. Congressman Dyer of the 12th Congressional District of Missouri, to open his heart long enough to pray Congress to withdraw the military occupation from Haiti, for reasons known to your humble Missionary from that Field.

S. E. Churchstone Lord.

Resolution.

Whereas, We have held one of the most effective and successful General Conferences in the history of the Church and desire to emphasize some of the elements which have contributed to this result, therefore

Resolved, first, That we thank the Bench of Bishops for the fair impartial rulings which were exhibitious of executive ability under a stress and strain that in many cases showed the best judgment and finest parliamentary skill.

Second, That we express to the Bishop of the Fifth Episcopal District Rev. Dr. Henry Blanton Parks, our appreciation of his arduous efforts as the official head of this diocese in which we have met, as being one of the leading factors in making the success we have had.

Third, That we thank our Secretaries for the faithful and painstaking care they have shown in keeping a true record of our proceedings and performing their duties in the most commendable manner.

Fourth, That we thank the Pastor and people of St. Paul A. M. E. Church and local committee for raising all considered, at least \$4,000 to aid in the expenses of this General Conference and to this extent lifting from the general Church that much of the financial burden, also for the many fine receptions, beginning with the first general reception and extending on to the two receptions given the missionary ladies, the reception given the Sunday School, and the Allen Christian Endeavor workers, and the reception given at Poro College.

Resolved, Fifth, That we extend to the people of St. Louis in general, our thanks and highest appreciation of their courtesy, hospitality, and kindness and that we are pleased with the general advancement of our people here, as represented by their fine schools, their Y. M. C. A and Y. W. C. A., their fine church edifices, beautiful homes, places of business, professional men and women and the general character of the whole city and wish for them all continued prosperity and the blessing of Almighty God.

Solomon Porter Hood.

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